A BRIEFE EXPOSITION WITH NOTES, VPON THE SECOND EPISTLE TO THE THESSALONIANS.

By WILLIAM SCLATER Doctor of Diuinitie, and Miniſter of *Pitmiſter* in Summerſet.

1 CORINTH. 10. 12.
Let him that thinkes he ſtands, take heede leſt he fall.

The ſecond Edition Corrected and Amended.

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642;06

TO THE RIGHT VVORSHIPFVLL IOHN POVVLET Esquire, my very *Honourable good Patron, and* to the truely Religious, and right *vertuous* ELIZABETH *his wife*, my much honoured Patroneſſe,

Grace and Peace bee Multiplied.

WOrthies, loe to you at laſt; Saint *Paul's* Antichriſt in ſuch lineaments as that *Apelles* his pencell, or coale rather was pleaſed to ſhadow him in. Luſtred I ſay not vnuailed onely, and made more bareface'd, to yeeld his vgly viſage to view of Gods people. How vexeth it to ſee *Iſrael* ſtill *halting twixt the two opinions?* After demoliſhing the Idoll ſo long tore done, a freſh *pleading for Baal?* Were it not he ſeemes in his conſumption, neere his abolition, I ſhould ſuſpect ſome boding of his new erection. *Auert at omen Deus. How much better had it beene neuer to haue knowne, then knowing to turne backe from*

the holy Commandement? The latter end of ſuch men, will prooue worſe then their beginning.

I promiſe, and perſwade my ſelfe better things of you, and ſuch as accompany ſaluation: ſo hereditary ſeemes right Religion to your Honourable family; hauing continued therein, deſcents more then *Paul* mentions of *Timothy*. If to your eſtabliſhment in the preſent trueth, and furtherance of Faith, in times ſo wauering, this poore paines may be auaile-ſome, I haue my deſire: and ſhall thinke (through your fauourable acceptation) ſome ſmall part of my great debt of thankefull obſeruance, wherein I acknowledge my ſelfe to ſtand obliged to you, and yours, tolerably at leaſt, diſcharged. *Faxit Deus.*

Withall you haue, ſuch as this Scripture afforded, doctrinall concluſions many for information of iudgement: exhortations frequent, to excite languiſhing affections; comforts not a few, for ſupport of the trembling conſcience; rules to examine our Spirituall eſtate; characters of gracious vertues; directions for morall practiſe. In the cloſe, perſwaſions to the loue and ſtudy of peace, more largely preſſed, perhaps of purpoſe, to worke towards vnion *the diuiſions of Ruben* occaſioned *by great thoughts of heart. Sirs*, ſaid Moſes, *yee are brethren; why ſtriue yee? de lana Caprina*, for the breath of the people, ſo long, ſo eagerly, till Religion bee neglected; Prayers interrupted; Charity violated; care of Countrey forſaken; Iniquitie growne impudent, ſo as to dare giue affront to Authoritie. Oh that our Sauiours aduiſe might preuaile to keepe our *ſalt within our ſelues*, ſo ſhould we ſoone *haue*

peace

peace one with another.

For your part, worthy Sir, I haue neuer obſerued your temper auerſe, much leſſe abhorrent from tearmes of peace. Deſire only you ſhould aduance aboue the ordinary of peaceable or patient, to become *Pacificus*; a peace-maker in Iſrael. The worke were more then generous; truely Honourable; no leſſe then Princely. The ſtile ſuch haue, in our Sauiours language, is no leſſe then *Sonnes of God*; *Hoc agamus.* And the God of peace ſhall be with vs.

Now for the great kindneſſe wherewith you haue refreſhed my bowels, I muſt pray as beggers; the Lord reward it you. As *Paul* for *Oneſipherus, the Lord grant you, and yours, to finde mercy with the Lord at that day.* I reſt.

Pitmiſter,
Nouember 4.
1626.

Your thankefull, and moſt

obſeruant Beneficiary,

WILLIAM SCLATER.

The occasion of the Epistle, together with the scope.

1 *Noise of continued pressures, and persecutions of this Church for the Gospell, whereto hee desires to afford solace.*

2 *Reports also of false teachers crept in amongst them, labouring, on faires pretenses, to insinuate errour about the time of Christs second comming: plausibly perhaps by mi-inference from that* (Nos qui viuimus *of the Apostle.* 1 Thes. 4.17.) *Against which he would make them cautionate.*

3 *Information of exorbitancy in some particulars of the Church, notwithstanding his for-monition against idlenesse and sleeping of Church discipline in that behalfe. This he excites; that he corrects.*

Parts of the Epistle, besides those vsuall, inscription, salutation, valediction; you may thus number: First, Proœme insinuatiue Cap. 1. ad Vers. 5. *Secondly, Consolation,* inde ad finem. *Thirdly, Redargution of error. First, In Iudgement,* Cap. 2. *Secondly, in Manners,* Cap. 3. *Other passages there are occasionally, yet aptly and seasonably interlaced.*

AN EXPOSITION vpon the ſecond Epiſtle to the THESSALONIANS.

2 THES. CAP. 1. VERS. 1,2,3,4.

Paul and Siluanus and Timotheus, vnto the Church of the Theſſalonians, which is in God our Father, and in the Lord Ieſus Chriſt.

Grace vnto you and peace from God our Father, and the Lord Ieſus Chriſt.

The Inſcription and Salutation is without difference, the ſame with that in the former Epiſtle: See *Annotat: ibid.*

Wee are bound to thanke God alway for you, Brethren, as it is meet, becauſe that your faith groweth exceedingly, and the charitie of euery one of you all towards each other aboundeth.

So that wee glory of you in the Churches of God, for your patience and faith in all your perſecutions and tribulations that yee endure.

IN the remainder of this firſt Chapter are three things. Firſt, Proœme, *verſ.* 4,5. Secondly, Conſolation, from *verſ.* 5, to 11. Thirdly, Incidentally a Petition, *verſ.* 11,12.

The Proœme is, as the former, Inſinuatiue: tending to nouriſh them in perſwaſion of the Apoſtles affectionate loue towards them; teſtified by that in-

dubitate office and act of loue, *Thankſgiuing* to God for their gracious eſtate.

In which Gratulation is, firſt the Act: ſecondly, the Ground: thirdly, the Matter of it. *De Actu vide Annotata ad* 1 *Theſ.* 1.2.3.

The ground is *debitum*, a debt, wherein the Apoſtle and his aſſociates acknowledge themſelues obliged, to performe this office of thankſgiuing: Accruing 1. from their neere coniunction, ſo neere as chriſtian brotherhood could make them. 2. from Congruence of the Act; *wee ought*: 1 *Brethren*, 2 *as it is meet*.

In thankfulneſſe then there is debitum, by Apoſtles acknowledgement: herein will no Saint plead *libertatem a debito*, nor once dreame hee ſupererogates: holds it not vniuerſally for all offices of loue to God or man? heare our Sauiour: *when ye haue done all that is commanded, ſay, wee haue done but what we ought, Luk.* 17.10. It ſounds to mee, *All that ye can*, to the vtmoſt extent of naturall or gracious abilities: ſith *all that we can in loue to God*, we are commanded, *Mar.* 12.30. Saint *Iohn* ſpeaking of the higheſt act of loue to man, vrgeth it as matter of debt; *wee ought to lay downe our liues for the Brethren*, 1 *Iohn* 3.16.

Thus I thinke. *Intenſiſſima charitas cadit ſub præcepto*: the higheſt pitch wee can bend Charity vnto, falls vnder precept: whether wee loue him, *vt* 1 *bonus ſit nobis*, or 2. *quia beneficit*, or 3. *quia bonus in ſe*: which is the vtmoſt pretended aime of ſingle life, and wilfull pouertie, whole vacation to the contemplation of the glorious Deitie: or, 4. which Saint *Bernard* thinkes none in ſtate of this life can attaine, nor Martyrs themſelues compleatly, till the day of Reſurrection; to loue neither ſelues, nor aught that's ours, but *propter Deum*: or if any thing in loue may be thought a tranſcendent to this: the *modus ſine modo*, as *Bernard* calls it, *non gratuitus impenditur, ſed rependitur debitus*.

Congruence of equity, heare from the ſame Authour. a *Prior ipſe dilexit nos* b *tantus* & c *tantum*, & d *gratis* e *tantillos* & f *tales*.

Melanchons

a 1 Iohn 4.19.
b Iſai 5.7.15.
c Iohn 3.16.
d Eph. 1.6.
e Pſal. 8.4.
f Rom. 5. 8.10.

Melanchthons wonder sleighted by the Cardinall, still holds mee: that euer thought of supererogating should enter the heart of man: that euer creature should thinke, hee yeelds his whole debt to his Creatour: *Nedum* the vassall, bought with such a price, *plus quàm debitum*, to such a Redeemer.

Tell me you blessed Spirits of iust men now made perfect in heauen, Euer thought you your best deuotions, your longest and most serious vacations to the contemplation of the God-head, or any thing thereto auailing, more then your commanded duty? Me thinks I see them all casting their crownes downe to the ground before the throne, and saying: *Worthy art thou O Lord to receiue glory and honour, and power; for thou hast created all things: and for thy pleasure they are, and were created*, Apoc. 4. 11. confer Apoc. 5. 12.

There is δόσις ἀγαθὴ, and δώρημα τέλειον: though wee yeeld you your virginity, or pouerty, or blinde obedience, gifts of perfection, can you forget *they* g *descend from aboue?* vse them to their best improuement, can you say of them, other then *Dauid* of his substance cõtributed to the Temple? h *of thine owne wee haue giuen thee:* as *Isai*, i *thou Lord hast wrought all our good workes in vs:* as *Austine*, *God crowning our good workes, crownes not our merits, but his owne gifts.* And can you thinke it a Counsell, no Precept, to vse *our Talent*, though *of fiue*, to the *best behoofe of our master?* Mat. 25. 15, 27, 30.

Vse 1.

g Iac. 1. 17.

h 1 Chro. 29. 14.

i Isai 26. 12.

There is, no doubt, a latitude of commanded duty. But within that compasse fals, whatsoeuer our best abilities extend vnto, *in loue to our God.*

Suppose we therfore no precept particular, or peremptory for chastity in single life; yet to those that *haue the gift*, is not the precept giuen to choose it, vnder reason of that state, that is most furtherseme to Gods seruice? And grant wilfull Pouerty no inioyned duty? *quis dixerit?* yet preparation of the minde to abdication of goods, when God calls for it, falls vnder precept. Can th' Acting be forborne, in case God calls for it? Is it not sinfull, when it

wants his Call? Pride I ſee ſwelling in moſt Popiſh doctrines: in none more, then this: of workes ſupererogatorie exceeding duty: chalenging liberty from debt, and obligation to performance.

2 Yet how doth this worme of Pride inſinuate into our weake ſeruices, wee performe to God? In ſuch ſort, that for them we are ready, as proud *Iewes*, to expoſtulate with God, and aske, k *why he regards not?* quarrell, if he withhold his bleſſings: murmure, and little leſſe then churle at him, if in the leaſt ſort hee afflict vs; yet, ſaid th'Apoſtle, *who hath giuen him firſt?* and l *what haſt thou that thou haſt not receiued?* 1 *Cor.* 4. 7.

k Iſai 58.3.

l Rom. 11. 35.

I like the ὑπόνοια of faith; and allow to the beleeuer not conſcious of inſincerity, m Saint *Peters* ἐπερώτημα; I ſay as *Auſtine*, we may *exigere Dominum*: but its onely, *quatenus promittendo ſe fecit debitorem*: what thoughts of other obliging the Lord to vs, by any dignitie of our workes, ariſe, I cannot but impute to damnable pride. Oh conſider, 1. the n *many ſinnes* through ouerſight, or otherwiſe paſſing from vs: 2. the blemiſhes, no leſſe then o *menſtruous*, cleauing to our beſt performances. 3. The many *Nouerints vniuerſi*, thou ſtandſt bound in to thy God: thou wilt thinke it duetie, which Saint *Bernard* ſaith, *apud paucos inuenitur, Magna facere, & inutilem te reputare.*

m 1 Pet. 3. 21.

n Iac. 3. 2.

o Iſai 64. 6.

Whence accrues the debt? from precept in this particular, Romaniſts themſelues confeſſing, but withall from Congruence, ſuch, as not *Paul* onely, but euery Chriſtian, moſt of all, Miniſters muſt acknowledge moſt equall. We *are Brethren*, partakers all of the ſame p *ſpirit of adoption* and Regeneration; linked all into q *one body*, *whereof Chriſt is the head*: from whom is deriued to vs our Sonſhip, our Coheire-ſhip both with Chriſt, and one with another.

p Rom. 8. 15.
q Eph. 1. 22.

Further congruence would you ſee? 1. View the glory accruing to God, in reſcuing ſoules out of power of Satan; which r 1. *Angels*, though not ſo nearely linked to vs, *ioy to behold.* 2. And, which more nearely concernes a Miniſter

r Luk. 15. 10.

Minister; thereby, 1 [f] *God seales to him his sending:* 2 for this augments his glory, *Dan.* 12. 3.

[f] 1 Cor. 9. 2.

Use.

Monsters to mee they seeme, I say not, of men, but of Ministers, repining at the riches of Grace powred downe vpon their people, by their owne, or other mens Ministerie. Murmuring at nothing more, then the [t] *plentie of knowledge and abilitie of discerning, or fulnesse of fruits of righteousnesse* appearing in the people. [u] 1 *Is thine eye euill, because the Lord is good?* so good to thy people. 2 Knowest thou not, [*] *thou watchest for their soules, and so as one that must giue accounts?* 3 Neuer readest thou the bitter wailings, like to that of *Rachel* for her children, of [x] Prophets and Pastors ouer their obstinate people? not onely from compassion of their miserie, but for griefe of their owne fruitlesse Ministerie?

[t] Phil. 3. 9, 10, 11.

[u] Mat. 20. 15.

[*] Heb. 13. 17.

[x] See Ier. 15. & 20. Isai. 49. Micah 7. 1.

De nullo ita sentio Deum mihi propitium, as for this, that my ministerie hath no where bin barren: I neuer trauailed, but where I could say, through Gods great mercie; [y] *Lo me and the children which thou hast giuen mee.* For my part I say as *Moses*; [z] *would God all the Lords people were Prophets.* As *Paul*, that [a] *all who heare me, were as I, much more then I*, in Christianity. It should be my ioy, and crowne of reioycing.

[y] Isai. 8. 18.

[z] Num. 11. 29.

[a] Act. 26. 29.

Because that your faith groweth exceedingly, &c. The matter of *Pauls* thanksgiuing; the encrease of their faith and loue, amplified, by the measures; faith *ouer-increaseth. Loue ouerfloweth.* 2. the issue, *Pauls boasting* thereof in the Churches. *ver.* 4.

In *Pauls* opinion *not beginnings of Grace onely, but euery encrease thereof, is of God* itself, why thankes he God for it? The beginner perfits. *Phil.* 1. 6. hence *Peter* stiles him, [b] *God of all Grace*, because giuer of all kinds, of all degrees of Grace: wherefore its added, *hee calls in perfects. The whole body encreaseth with the encrease of God*, that is, which God ministreth, *Col.* 2. 19. See *Luk.* 17. 5.

[b] 1 Pet. 5. 10.

1 Whether onely by generall influence or concurrence as an vniuersall cause, or by new spirituall [illegible] schoolemen make question.

2 Whether by radicating or making more firme Graces receiued, or not rather by adding to the graduall quantity, is a ſecond inquirie.

3 Whether without vs, or with vs, a third.

To the firſt, Speciall aide and excitement is requiſite to euery act of Grace receiued, *Phil.* 2. 13. much more to the acquiring of a new degree.

To the ſecond, Not onely by ſtrengthning our inner man; but by encreaſing degrees of Grace; as appeares both by greater feruour, and more delightſome exerciſe both of elicite and imperate Acts: As alſo by ability to encounter ſtronger oppoſites.

To the third, Not without vs, as his inſtruments: yet ſo with vs, as that both our endeauours are his gift worke, and the bleſſing or good iſſue meerely from him, 1 *Cor.* 15. 10. *Pelagius* is long ſince dead, I would his hereſie but ſlept with him; he ſhall be imprudent who needleſly ſtirs vp memory of it.

Vſe. Minde wee our duety; thankfully to notice Gods fauour in euery leaſt addition to our meaſures of Grace firſt receiued. An admonition in no reſpect more neceſſarie, then in regard of our growth. Who, except wilfully blinded with Pride, aſcribes his firſt Conuerſion to his owne merits, or abilities, or endeauours? Conſcience minds him of his former walking, memorie of his ſecurity, ſenſe of diſability. If any where Pride or vnthankfulneſſe inſinuate, moſt, in thoſe increaſes of Grace wee haue felt ſince firſt Conuerſion.

He is a rare man, who herein aſcribes not ſomething to his owne endeauours.

Therefore the Lord pleaſeth to permit his children 1. to *decayes and declinations*, ſuch as oft breed iealouſies of gracious eſtate, and dreadfull feares of whole Apoſtaſie. 2. Often to *Pauſes and ſtanding* at ſtay, ſo great, ſo long, that hardly, or not at all they perceiue their bettering in Grace, by meanes moſt potent. Wherefore all this? but either to chaſten, or to preuent our pride and vnthankefulneſſe. A wiſe man ſeeth the Plague, and hideth him-

d Apoc. 2. 4.

e Heb. 5. 12.

himselfe. Compare the carriage of *Pauls* gratulation here, with that in the former Epistle: Coolely me thinkes, in comparison, it there runs; *wee giue thankes to God:* Here, as if hee had had some Reuelation of their sincerity, *wee ought alwayes to giue thankes:* with life and vigour, mee seemes, it comes off. The reason, I thinke, is; that he saw something in them, that might forme his charity to more then halfe certainty: that is, if I mistake not, the encrease, the abundant encrease of their faith and charity.

Certainly its no small token of sincerity in Grace, that its seene to encrease, to encrease towards excesse. See *Rom.* 1. 17. *Psal.* 84. 7. *They goe from strength to strength, Iohn* 15. 2. are purged to bring forth *more fruit:* so doe they, *according to their moneths, Ezek.* 47, 12. *more, in their age, Psal,* 92. 14.

Let *Iesuites quære* whether faith may be encreased *in peccatore:* For my part, I am halfe of the opinion, that no Castaway hath other faith then Diuels, meerely acquisite. Infusions I would faine haue peculiar to Gods chosen: Growth, more then to Dwarfes: I allow to no Reprobate in any Grace, that but lookes towards Saluation; except perhaps such as of those *Ephemeri Plinie* speakes of, whose birth and ἄκμη, and Gray-head saw neuer more then one Sunset. But, in faith and charity to grow towards excessiue, past question, is the prerogatiue of Gods chosen. Yea, euen they haue their *pawses, their declinations*; yet such as occasion their greater growth in Grace.

Vse. It shall behoue vs to examine our owne hearts, and to see, what progresse we haue made in sanctity since our first conuersion. 'Tis discomfortable *Paul* noteth in *Hebrewes,* yet would God it were not our state, to [c] *stick still in Principles:* more to be trembled at, that we haue, many, *left our first loue, Apoc.* 2. 4.

[c] Heb. 5. 12.

Wee may not be peremptory to condemne all of insincerity, whom these things befall: Howbeit, their state is discomfortable, and such as may breed their iust icalousie.

As many as desire to make calling and election sure, [f] *Let them grow in grace, and in the acknowledging of our*

[f] 2 Pet. 3. 18.

Lord and Sauiour Ieſus Chriſt. 1. God for this end hath propounded vs different meaſures of glorious rewards, to be proportioned to our meaſures of grace. 2. Expects meaſures of obedience, anſwerable to our meanes. 3. And who knowes, what fight of afflictions he reſerues vs for?

Faith ouer-increaſeth, Loue ouerfloweth: πλεονάζει: the meaſure of their encreaſe; ouer, and abounding. Yet beware you thinke not they ouergrew their duty: *Virtutis non eſt nimium, nec bonitatis extremum.* As God hath ordered the ſtate of his children in this life, no man ſhall euer reach to g heigth of perfection. In theſe graces of faith and charity, none ſhall euer be able to ſupererogate, Papiſts themſelues confeſſing. I wonder, why rather in Chaſtity and Humility?

g Phil.3.12.

But thus vnderſtand the Apoſtle, willing in this αὔξησις, to expreſſe ſomthing more then ordinary in their growth. Elſe, which I rather thinke, to intimate they had ouergrowne many their coætaneos in Grace, and were in compariſon, ouerflowing. Compare 1 *Theſ.*1.7,8.

h Pſal.92.13.

They h *grow all who are planted in Gods houſe, yet is not the growth of all equall.* The whole body encreaſeth, but after the meaſure of euery part. *Eph.*4.18. The little finger growes not to the quantity of an arme, yet hath its proportionall encreaſe.

Reaſons are 1. more or leſſe frequent and holy vſe of meanes, *Pſal.*92,13,14. *item* 84.4,7.

2 Diſpoſition or meeſſe to receiue gracious impreſſions more or leſſe, ſuppoſe humility, vſe of gifts, obedience, thankfulneſſe.

3 Chiefly the will of him that diſtributes, 1 *Cor.*12,11. *Eph.*4.7. and giues the encreaſe.

Vſe. Beware how you paſſe cenſure of inſincerity, or meere *Non-proficiencie* on them, whoſe proceedings are not anſwerable to your owne. Saint *Paul* durſt not ſentence *Hebrews* to be hypocrites, though they ſtuck ſtill in Principles, Notwithſtanding their long pawſing, *hee is perſwaded of them* i *ſuch things as accompany ſaluation.* I like neither *women* nor men, *who are* k *euer learning, and neuer*

i Heb.6.9.
k 2 Tim. 13.7.

come

come to knowledge of necessarie truth: l Growth euer accompanies gracious endeuours; yet cannot but thinke charitably of meanest proficients. Thus thinke; if thy growth be more, yet is not his none. Pride not thy selfe, but be more thankfull; and this know, *where God* m *commits more, he expects the more.*

l 2 Pet. 2, 2.

m Luk. 12. 48.

Your faith ouer-increaseth, and your charity ouerfloweth. *These sister graces*, these *fideles Comites* and *inseparabiles sorores*, as *Bernard* calls them, *grow, flourish, and fade together.* As *Hippocrates* his twins, they laugh and weepe, they grow and decay, liue and die together.

Mutually, though differently, they are nourishable each to other: faith to charity, hath the respect of a cause; the *apprehension and* n *assurance we haue of Gods loue to vs,* o *forceth*, after a sort, *to loue of God and his children.* Charity to faith, as an euidence.

n 1 Iohn 4, 19: o 2 Cor. 5. 14.

Would I perswade my selfe to loue of Brethren? thus I discourse; *When I was an* p *enemie, I was reconciled to God by the death of his Sonne.* q If God so loued me, ought not I to loue his Children?

p Rom. 5. 10. q 1 Iohn 4. 11.

Would I strengthen my faith, and perswasion of Gods loue to my soule? Thus I proceed. r *They that loue the brethren, are translated from death to life.* My heart tels mee, I loue the Brethren. Thence I inferre the conclusion for faith to claspe closer vnto: Therefore I am translated from death to life.

r 1 Iohn 3, 14.

In *Christ Iesus neither Circumcision auaileth any thing, nor vncircumcision,* s *but faith which worketh by loue.* None euer loued Gods childe *quâ talis*, into whose heart the sense of Gods loue was not first shed, at least instilled by the holy Ghost giuen vnto him: feelest thou thy loue to any of Gods children languish? know its discomfortable, I meane if Gods Image shining in him allure not affection: Hellishly euill, if that be the reason of thy hatred or lesse louing: yet wouldst thou frame or halfe force thy heart to his loue? Thy faith, if any, will suggest, how God, the father of that sinner or enemie, when *thou wast an enemie, reconciled thee to himselfe: how daily* t *his mercies are renewed,*

Vse.

s Gal. 5. 6.

t Lam. 3. 23.

ed, notwithſtanding his [u] *daily prouocations* by thy ſinnes. 'Tis faithleſneſſe onely that makes vncharitable.

Doth faith faint or wauer? Charity puts new life, addes vigour vnto it. Tell mee thou who doubteſt of Gods loue to thy ſoule, how feeleſt thou thy heart affected towards them that are Gods? findeſt thou thy ſelfe enamoured on the beauty of Gods Image, ſhining in his children? doth that draw thy affection? my ſoule for thine, thou art beloued of God. Its the weakneſſe of thine vnderſtanding, to beleeue the præmiſes, and doubt of the concluſion. The great God of heauen and earth, * *No man hath ſeene at any time:* his Image he repreſents to vs in his children, willing thereby to eleuate our affection to himſelfe: aſſuring vs, that he accepts *and eſteemes that loue of his portraiture, as loue of himſelfe.* O wee of little faith; why doubt wee of loue to our God, while wee loue thoſe that are Gods? or queſtion Gods loue to vs, whoſe hearts he hath framed to loue of his children?

I doubt not, what euer Papiſts ſay, but where faith is, there is charity: nor Papiſts themſelues, but where charity truly ſo called is, there is faith. Its hard to ſay whether our lacke of faith be imputable to lacke of charity; or our want of loue, to defect of faith: yet to th'exerciſe of faith, and [x] *euidencing* of it, charity is much auaileable. Thus thou maiſt encreaſe it. 1. [y] *Loue brotherly fellowſhip. Ignoti nulla Cupido:* nor is any ſuch loadſtone of affection, as ſociety of Gods children. 2. As [z] *euery man hath receiued the gift, ſo let him diſtribute:* hee ſhall ſo euidence, gaine loue of Brethren. 3. [a] *Giue not thy heart to euery word that men ſpeake:* and [b] *why ſeeſt thou the moates of thy Brother? Loue* [c] *couers a multitude of ſinnes:* Leſſe amiable ſeemes Gods Image, by curious noticing their næues and blemiſhes.

Before wee paſſe to th'iſſue and effect of their growth; th'amplification of their abundant charity calls for our notice. In it are two things: 1. Vniuerſalitie. 2. Reciprocation. *The charitie of euery one of you all towards each other.*

An

* 1 Iohn 4.12.

x Iac.2.18.
y 1 Pet.2.17.
z 1 Pet. 4.10.
a Eccl.7.21.
b Mat.7.3.
c 1 Pet.4.8.

An vniuersality so drawne out into singulars, I finde not in any other the Churches to which *Paul* wrote. Styles they haue all of Churches, of men Sanctified, of Beleeuers, and Brethren, &c. Yet so, as by sequels of errors and faults reproued, we may easely collect the denomination giuen a *potiori parte:* And are forced to flie to *vniuersale Accommodum*, or other distinctions of realty and profession, with the like, in explication. Here onely is charity, the life of faith, character of Christianity, ascribed to all and euerie. Not one amongst them all, but charity abounded in him.

May we thinke of this, or any other particular Church visible on earth, its wholly free from hypocrites? Certainly where faith and charity concurre, there is sincerity. And if these sister Graces were thus abundant in all and euery of the Church at *Thessalonica*, doubtlesse there was not an hypocrite amongst them.

To the question thus. 1. *Non implicat:* though in *Agro*, that is, in *Mundo*, there are Tares and good Seed; though in *Area*, that is, *in Ecclesia visibili*, there be Chaffe and Wheat; yet a select parcell there may be, as a little *Horreum* of the Lord, wherein is none but wheat. An *Israel* God may haue on earth, consisting of none but *Nathaniels*, d *Israelites in deed, in whom is no guile. Non implicat.* But who can exemplifie? d Ioh n 1. 48.

2. But what if wee say *Pauls* charity guided it selfe, onely by th'imperate, and exteriour acts of faith and charitie? Suppose Confession, and Beneficence. Certainly the gifts hee knew not, but by the fruits. And might not these be performed by Hypocrites? I know no outward Act of faith, or charity but an Hypocrite may performe; and iustly gaine from men Reputation of being faithfull. Prayer and Confession Acts of Faith, cannot Hypocrites performe? My meaning is; May not an Hypocrite forme a Prayer? volubly, yea passionately pronounce it? so as that to men, though of *Pauls* spirit, he may seeme to haue *his infirmity e helped by the Spirit of God.* May not an Hypocrite endure some sight of affliction for the faith? why e Rom. 8. 26.

may

may not ambition of being reputed faithfull to God, perſwade in the Church to ſuffer, as much as vaine glory did amongſt Heathens, in loue of their Countrie? And what proud Phariſee cannot giue an Almes? What wiſe Phariſee cannot conceale his pride? or make choiſe of honeſt, rather then prophane, to be his Beadeſmen? How wiſe is hypocriſie growne in our times? how cautionate to auoid the noticed notes of inſincerity? For my part, I know not any outward Act or office of pietie or charitie, but *Eſau* might haue performed, as much as *Iacob*; *Cain*, as *Abel*; *Simon Magus*, as *Simon Peter*.

I like *Pauls* charity, and will endeauour to imitate it; to thinke he hath faith, whom I ſee zealous for the word of faith; deſirous to drinke in, if but by th'eare, the f *ſincere milke of the Word*: To iudge him merciſull, who doth workes of mercie, feedes th'hungry, cloathes the naked, &c. ordinately, Chriſtianly charitable, who prefers in his choiſe, *to doe good to the* g *houſhold of faith*. All theſe ſhall be to me Iſraelites indeed, till God diſcouer their hypocriſie. Howbeit *God ſeeth not as man ſeeth*; *The Lord pondereth the hearts*.

f 1 Pet. 2. 2.

g Gal. 6. 10.

Vſe 2. Pride not thy ſelfe in the app'auſe of men; they iudge as men, not as God: h *proue thine owne Worke*, out of what ground, in what manner, to what end thou performeſt it: *So ſhalt thou haue reioycing in thy ſelfe, and not in another*: i *praiſe, not of men, but of God*: *Opus operatum* conferres not grace in the Sacrament, nor euidenceth to thy ſoule grace to be in it. There is more in *modo*, then in *opere*: God loues Aduerbs, better then Adiectiues.

h Gal. 6. 4.

i Rom. 2. 29.

Yet be contented to erre in Charity: queſtion no mans faith, that is a Confeſſour; nor anies charitie, that is an Almoner: thou maiſt lawfully erre in charitable ouerweening; canſt not but ſinne, in cauſeleſſe miſdeeming.

Each to other. *So ought Chriſtian charity to be reciprocall*; interchangeably to paſſe from each to other. *He that hath friends,* k *muſt ſhew himſelfe friendly*. Saint *Paul* calls for an ἀντιδοσία.

k Pro. 18. 24.

l 2 Cor. 6. 13.

Vſe. Let no man ſo pride himſelfe in opinion of his meriting from

from men, as if hee were made to receiue all curtesies, bound to returne to none; there should be *recursus gratiarum*. Its lion-like, rather then louely, to haue

Omnia te aduorsum spectantia, nulla retrorsum.

Know. 1. Its some comfort to be beloued of Gods Children, but more a thousand fold [m] *to loue them.* 2. *It is* [n] *more blessed to giue, then to receiue.* 3. The same Image of God thou maist see in other Saints, which shines in thy selfe. 4. The member is meane, none so meane, *of which thou maiest say,* [o] *I haue no need of thee.*

[m] 1 Iohn 3. 14
[n] Act. 20. 35.
[o] 1 Cor. 12. 21

VERS. 4.

So that wee our selues glory in you in the Churches of God, for your patience and faith, in all your persecutions and tribulations that yee endure.

TH'issue of effect of their gracious growth; that is, *Pauls* glorying or boasting of thē: where is 1. th' Act, *we glory.* 2. Persons agent with an Emphasis here applied to the Act; *we our selues.* 3. Patient or receiuing, in prudence chosen to be Auditors; *the Churches of God.* 4. The Matter of boasting, *their patience and faith in all their tribulations.*

Of the first, *We glory.* The terme sometime signifies exulting ioy; sometimes publishing praise with a kinde of vaunting, whether of our selues, or others; if of others, yet not without some reflection vpon our selues: so *Paul* glories in this people, holily prides himselfe in them, as being his workmanship in Christ Iesus.

Its a little Paradox, to say, there is a good pride; But me thinkes, I could *giue a Minister leaue to vaunt, to halfe pride himselfe in the gratious endowments of his people, conferred by his Ministerie.*

1. It scales to him his sending, 1 *Cor.* 9. 2. 2 *Cor.* 3. 1. 2. 3. 2. shall be augmentation of his glory, *Dan.* 12. 3. All this is little. *They are his* [p] *workmanship in Christ Iesus,* so farre as they are gracious. Angels honour is great, in that God chooseth

[p] 1 Cor. 9. 1.

chooſeth them to be inſtruments of good to his Church, *Heb.* 1. *vlt.* Miniſters is more, in that they are ſelected as meanes to ſaue the ſoules of Gods people: *Gabriel, Michael* the *Archangel* haue not ſuch honour, *to ſaue themſelues, and thoſe that heare them,* 1 *Tim.* 4. 16. to be συνέργοι θεοῦ, q *Gods co-workers* to the ſaluation of his people. *Sauiours of the Saints,* What men, what creatures were euer ſtiled, but Miniſters of the Goſpell? *Obad. ver.* 21.

q 1 Cor. 3. 9.

Vſe. Churchmens pride and ambition is now the maine eyeſore of prouder Laicks. They neuer learnt it of the Archpaſtour, and Biſhop of our ſoules. Howbeit, wee read of *Pauls* holy ambition. *Rom.* 15. 10. here of his holy boaſting. Be ambitious of winning ſoules: I bleſſe that ambition. Proud, if you can, of your peoples gracious endowments and demeanor: glory in the Lord of the ſoules you haue ſaued, God ſhall make you yet more glorious.

Of the ſecond, *We our ſelues. Its ſomething, at leaſt a not-nothing to promerit the cõmendation of men eminent in Grace: moſt of Miniſters renowned in the Church.*

1. Their Iudgement is moſt ſolid: they, if any, haue *the Spirit of diſcerning,* 1 *Cor.* 12. 9.

2. Are of all men fartheſt from flattery, r *knowing no man according to the fleſh, nor daring to giue titles, Iob* 32. 22.

r 2 Cor. 5. 12.

The maine of a Chriſtians aime in this kinde, is to procure the teſtimony and approbation of God, and his owne conſcience: next to it, to promerit the commendation of Saints, ſpecially of Saint Miniſters.

Vſe. Its neuer good to be prodigall of fame. 1. Its precious a aboue gold or Pearle. 2. The charge is to prouide things honeſt before God and b men: rather before good men, rather amongſt Miniſters. 3. Its comfortable to c honour Saints. Not to be deſpiſed, that wee are d honoured of Saints, eſpecially of Miniſters, whoſe labours God hath bleſſed to be choo'e of his people.

a Pro. 22. 1.
b Rom. 12. 17.
c Pſal. 15. 4.
d 2 Cor. 8. 18.

Of the third. *In the Churches of God.* Of *that* choiſe of the Apoſtle theſe Reaſons may be giuen. 1. They f onely ſee the beauty of Grace. To a carnall vnderſtanding, how

f 1 Cor. 2. 14.

how ſeemes the ſimplicity of faith? fooliſhneſſe: to beleeue vpon bare teſtimony, without demonſtration, or probable argument? Meekeneſſe: ſuch as our Sauiou preſcribes, to [t] *turne the other cheeke*, more then ſheepiſhneſſe, to [u] *doe good for euill*; *to finde the enemie at aduantage*, [*] *and let him goe free*, how croſſe is it to carnall policie?

t Mat. 5. 39.
u Rom. 12. 20. 21.
* 1 Sam. 24. 20

2. Amongſt ſuch onely, may we expect good iſſues of ſuch commendation; to be led on by commended examples to imitation. I like *Pauls* zeale for his Nation, deſirous to worke in them [x] *emulation of Gentiles*. But thinke his hope of preuailing ſmall, till towards the end of the world, till the *fulneſſe of Gentiles be come in*: more praiſe his prudence in this choiſe, that he chooſeth to commend them to the Churches of God.

x Rom. 11. 14.

Vſe.

There is a kinde of talkatiue zeale and deuotion rife amongſt vs; whether it ſort with prudence iudge yee: diſcourſes there paſſe frequent in all companies of abſtruſeſt points in Theologie. Monitions are caſt away vpon ſwine, praiſes of gracious perſons, and practiſe, who is not prodigall of?

I like apologie for the faith; iuſtification of Chriſtian courſes, to any that ſhall aske vs a Reaſon of our hope; allow offering of better information to them that are willing to vnderſtand; of reproofe and correction, where is hope to reforme. Yet bewaile the iſſues of imprudence in this kinde, 1. Expoſing truth, and *Spirit of God to ſcoffe*, and [y] *blaſphemie* of Aliens. 2. Weaklings to wauering, thorough ſtrength of cauils and diſability in ſuch tatling Religions, to [z] *ſilence the ignorance of fooliſh men*, whoſe tongues they haue ſet on wheeles, to cauill and raile at our Chriſtian faith and holy practiſe.

y 1 Pet. 4. 14.
z 1 Pet. 2. 15.

Of the fourth. The matter of boaſting: *your patience and faith*; amplified by the maine oppoſites of both; multiplicity of tribulations and perſecutions which they endured.

Patience, vnderſtand contented endurance of painfull euils. *Faith*, either generall beliefe of the promiſes: or perſwa-

perſwaſion of Gods loue, or confidence in his mercie.

Tribulations and perſecutions ſome thus diſtinguiſh. *Perſecutions* they conceiue, Troubles, which the body of the Church endured. *Tribulations*, the perſonall grieuances of particulars amongſt them.

[a] Mat. 5. 10. Thus rather I conceiue: Perſecutions, to bee [a] *troubles*, or afflictions *for Righteouſneſſe ſake*. Tribulations, any croſſes whatſoeuer, whether mediately or immediately inflicted of God; as chaſtiſements, trials, preuentions, &c. *Abſolons* inſurrection, *Shimei* his railing, were *Dauids* tribulations, not his perſecutions: that, iſſuing out of *Abſolons* ambition of the Kingdome; this, from *Shimei* his zeale for the houſe of *Saul*: other differences you may conceiue in meditation, guided by the Apoſtle, *Rom.* 8. 35.

The vertues commended, are their *Patience, and Faith*; *two of the moſt comfortable ſupporters vnder the Croſſe*: and no where more commendably exerciſed, then in multiplicitie of afflictions. [b] *In all this did not Iob ſin With his mouth, nor charge God fooliſhly*: the *encomium* of his patience. *Though he kill me*, [c] *yet I will truſt in him*: the practiſe of his Faith. [d] *I was dumbe and opened not my mouth, becauſe thou Lord didſt it*: The profeſſion of patience. *I will yet truſt to ſee the goodneſſe of the Lord in the land of the liuing*: the practiſe of vnconquerable Faith.

[b] Iob 1. 22.
[c] Iob 13. 15.
[d] Pſal. 39. 2.

Its commendable and comfortable, when Grace beares vp it ſelfe againſt oppoſition, that argues it ſubſtantiall and vigorous. *Doeſt thou yet continue in thine vprightneſſe?* the ſpeech in the vtterers intention ſeemingly of exprobration: the thing to mee ſeemes matter of admiration.

[e] Rom. 5. 3. 1. Its true, Afflictions are the matter, the *cauſa ſine qua non* of patience; wherefore they are ſaid *to* [e] *worke it*. Yet conſidering our eaſefull nature, tend they not to exaſperate againſt prouidence? weighing intention of inſtruments inflicting, are they *not bent* † *to ouerthrow it?* eſpecially when, as billowes in the Sea, they come one in the necke of another; what patience, except ſupernaturall, can beare vp vnder them?

[f] Iob 1. 11.

2 *Beliefe*

2. *Beliefe of promises,* how is it shaken by them? Sundry precious promises God hath giuen vs of comfort, ioy, and peace in beleeuing. f *Godlinesse hath promise of this life and of that to come.* Yet oft, our portion of temporalties is of the scanteſt: peace, we rather desire, then taste of: God himselfe *writes bitter things against vs.* I maruell not to see *Dauids* faith falter: wonder rather, considering his tentation, that faith at last recouers it selfe, and holds fast the Conclusion; *yet God is good to Israel, Psal.* 73. 1.

f 1 Tim. 4. 10.

Perswasion of Gods loue, how hardly retained? when we feele him, as *Dauid:* 1. *vexing vs with all his stormes:* 2. giuing little or no g *sensible comfort to support.* 3. nor till h *after, fruit* of our crosses. I can easely beleeue, our Sauiour had the Spirit of Faith not by measure, who being in his sense forsaken of God, yet by faith held the conclusion, *God was* i *his God,* gracious and louing vnto him.

g Psal. 77. 2.
h Heb. 12, 11.
i Mat. 27. 46.

Confidence in his mercie, who almost retaines in multiplicity of continued pressures? mirror of faith, more then of patience *Iob* seemes to me, when, in his deepest misery, he protests to hold fast his confidence: *Though he kill mee, yet I will trust in him:* that not without cause *Paul* glories in this people so patient, so faithfull in all their tribulations, and persecutions.

I wish they may be our samples in our afflictions. Maruellous is the delicacie of our flesh, through long continuance of ease: ready almost to blaspheme God to his face, if he lay, I say not, *his hand,* but his little finger vpon vs. And in our practise, k contrary to that of the Apostle, *wee walke by sight, not by faith*; scarce euer trusting the Lord without his pawne; beleeuing no more of his promise or loue, then our fleshly sense apprehends.

Vses 1.

k 2 Cor. 5. 7.

2.

It shall be our wisedome to fortifie these Graces in vs, that we may be able to stand fast in the euill day: wee cannot be ignorant of the l common lot of Gods children, nor of the m condition of our glory. And though there may be disparity in the measures, as God is pleased to respect our infirmity; yet is that of the Apostle vniuersally true. n *All that will liue godly in Christ Iesus, shall suffer persecutions.*

l Acts 14. 22.
m Rom. 8. 17.
n 2 Tim. 3. 12.

I ſay as *Paul*, o *ye haue neede of patience*: and p *caſt not away your confidence*: they are principals in the Chriſtian proofe Armour, meanes of patience. 1. Meditation of our q merit. 2. of r Gods hand in affliction. 3. of the fruit of afflictions. 1. they ſ make way for bleſſings. 2. bring t *fruit* of righteouſneſſe. 3. u worke our glory.

Helpes to faith vnder the Croſſe. 1. *Perſwaſion of Gods loue.* 1. God proteſteth his * *loue to them he rebukes.* 2. vſually proportions x comforts to our tribulations. 3. if wee wait, we ſhall ſee the fruit. 1. Affections weaned from the world. 2. Grace languiſhing y excited. 3. Sinne z preuented or mortified.

2. *Beliefe of his promiſes.* 1. Rightly vnderſtand how the bleſſings are conueied in the Couenant. Temporals. 1. with limitation to expediencie. 2. diſiunctiuely, either the particulars, or the a equiualent. 3. with exception of the croſſe, and reſeruation of power to the promiſer, to b chaſten our miſdemeanour. Spirituals. 1. *quoad eſſentiam, non quoad Gradum eminentiorem.* 2. with power reſerued to withdraw the exerciſe; c leaue to our ſelues: abate the feruour, &c. Nothing makes faith more doubtfull or wauering, then miſunderſtanding of the promiſes.

2. Conſider, how God oft brings his purpoſes to paſſe, by meanes moſt vnlikely, in the eye of fleſh: ſometimes moſt oppoſite to their accompliſhment. 3. Meditate ends of permitting to extremities. 1 d to trie. 2 to manifeſt Grace of his children. 3 to magnifie his e power in their ſupport or reſcue.

Confidence in his mercie. 1. Thou haſt his promiſe, his oath; f *two immutable things wherein its impoſſible that God ſhould lie.* 2. Who euer periſhed being innocent, and where hath the righteous bin forſaken? Experiments God hath giuen vs in others; experience of his mercy in our ſelues. g *Remember the dayes of old.* 3. God would by this meanes looſe our hold-faſts on fleſh, and teach vs to h relie wholly vpon himſelfe. And of *Pauls* proeme hitherto: the Conſolation followes.

o Heb. 19. 35, p 36.
q Mic. 7. 9.
r 2 Sam. 16. 11
ſ 2 Sam. 16. 12
t Heb. 12. 11.
u 2 Cor. 4. 17.
* Apoc. 3. 19.
x 2 Cor. 1. 5.
y Hoſ. 6. 15.
z 2 Cor. 12. 7.
a Mar. 10. 30.
b Pſa. 89. 31, 32
c 2 Chro. 32. 31
d 1 Pet. 4. 12.
e 2 Cor. 12. 9.
f Heb. 6. 18.
g Pſal. 77. 5.
h 2 Cor. 1. 9.

VER.

VERS. 5.

Which is a manifeſt token of the Righteous Iudgement of God, that yee may be counted worthy of the Kingdome of God, for which ye alſo ſuffer.

TWO grounds of their Comfort are here couched. 1 From what their afflictions, or patience ſignifie, or manifeſt. 2 From the end to which they are ſubordinate.

1 They are an euidence, or manifeſtation of Gods iuſt Iudgement. ἔνδειγμα ſome take *appoſitiuè* in *Recto Caſu*, referring it to the perſons of *Theſſalonians* afflicted: you ſuffer, and in ſuffering are a document, or manifeſtation of Gods iuſt Iudgement.

Gods *iuſt Iudgement*, theſe apprehend the ſeuerity of his wrath kept in ſtore for the wicked. And if any aske, how they in ſuffering, or their ſufferings manifeſt Gods ſeuerity in puniſhing the wicked, thus they ſpecifie and expreſſe themſelues: Reaſoning *a minori ad maius*. If God ſo ſeuerely chaſten the mortified reliques of ſinne in his children; how much ſorer vengeance hath hee in ſtore, for the children of diſobedience? men that giue themſelues ouer to worke wickedneſſe with greedineſſe.

Probably they interpret; Inferences of like kinde being frequent in Scripture. *If* [i] *Iudgement begin at vs, what ſhall the end be of them that obey not the Goſpel of God.* [k] *If they haue done this to a greene tree, what ſhall bee done to the drie?* confer *Pro.* 11.31. *Ier.* 25.29.

[i] 1 Pet. 4.17.
[k] Luke 23.31.

And certainely its true, the ſharpneſſe of God towards his children in their *leniora delicta*, argues his extremer ſeuerity againſt the wicked, in their wilful enormities; able to interpoſe nothing twixt them and his wrath; nor blood of Chriſt, which they haue [l] trampled vnder their feet; nor Spirit of Grace, whom they haue deſpighted: nor excuſe from want of Meanes, or time of Repentance: nor claime of promiſe, which they neuer had Grace to

[l] Heb. 10.29.

apprehend; nor haue by obedience kept their reſtipulation.

That were they not all more then phreneticke, hornemad, neuer would wicked men inſult ouer calamities of Gods children; they being the looking-glaſſe, wherein they may ſee reſplendent their owne blacker fate.

But againſt this expoſition are theſe Reaſons. 1 Its not ſaid, their perſons or ſufferings euidence the *rigour or ſeuueritie*, but the *iuſtice of Gods* iudgement. 2 Nor in trueth are the afflictions of Gods children, in property of ſpeech, *pœnæ vindictæ*, or *ſatisfactoriæ*; But fatherly tutorings, trials, preuentions, reducements, &c. 3 Afflictions ſpoken of, are ſpecially *perſecutions*, which no man thinkes punishments for ſinne, but troubles for Righteouſneſſe. 4 In explication of proceedings in this iuſt iudgement of God, reference there is as well to the glorious recompence of the iuſt, as to the vengeance of the wicked. Thus I conceiue:

Ἔνδειγμα well ſupplied by Maſter *Beza* and our tranſlators by *Aſſer*; *Which is*: that is, which afflictions or tolerance of euils, is a manifeſt token of the iuſt iudgement of God. And looke to what followes, you will eaſily apprehend meant, the generall Iudgement to come: here called κατ' ἐξοχήν, the iuſt iudgement of God, as elſewhere in one terme, δικαιοκρισία τοῦ θεοῦ: where alſo is ſubioyned expreſſion of particular proceedings, referenced as well to good as bad. Confer *locum. Rom.* 2. 5, 6. *&c.*

That iuſt Iudgement I here vnderſtand, the Act of GODS diſtributiue Iuſtice, diſpenſing recompence according to the qualitie of euery mans perſon and demeanour.

Queſt. Why called Gods iuſt Iudgement? Is there not Iuſtice in the preſent Gouernment of the World? in the proſperitie of the Wicked, afflicted eſtate of the Righteous?

Reſp. God forbid. But what if we apprehend the Epithite giuen to the laſt Iudgement, 1 with an ἐξοχή 2 or in regard of the almoſt no mixture of mercy with Iuſtice then

then to be exerciſed? Certainly in the preſent diſpenſations of Prouidence, Iuſtice is ſo exerciſed, that yet Mercie ſeemes to be predominant. 3. Or becauſe then ſhall be the fulleſt *declaration* of Gods Iuſtice, which ſeemes in ſtate of this life to be obſcured in the preſent proſperity of the wicked, and preſſures of the righteous. Gods Iudgements, ſaid *Auſtine*, are *aliquando aperta, aliquando occulta*, but *ſemper iuſta*. The Iuſtice of ſecreteſt diſpenſations ſhall then appeare to men and Angels. And in this reſpect perhaps, is the Iudgement of the Great day, called the Iuſt Iudgement; according to the Rule; Things are ſaid to be, when they appeare, or begin to appeare ſuch as they are.

The greater difficulty is, how th'Afflictions or tolerance of Saints manifeſts the iuſt Iudgement to come: how followes th'Argument? Gods children are now afflicted: therefore there is a iuſt Iudgement to come.

Thus vſually its reſolued. 1. *Elſe were they* m *of all men moſt miſerable.* 2. Elſe God n vnmindfull of promiſe to crowne their patience. 3. Elſe vniuſt, if he not onely deferre, but take away the recompence of his Seruants; ſtabliſhed, I ſay not vpon condigne, nor ſo much as congruent Merits of Saints, but on poſitiue ordinance of God and merit of his Sonne: *vt verbo dicam.* o *Verily there is a reward for the righteous: Doubtleſſe a God that iudgeth the earth.* His Promiſe, Nature, Office of a Iudge oblige him to render it: In this life its not rendered; therefore there is a iuſt Iudgement to come.

m 1 Cor. 15. 19.

n Heb. 6. 10.

o Pſal. 58. 11.

Apply wee the whole to the Apoſtles purpoſe, the Reſult is this. *A meane to patient and ſolace our hearts in that ſeeming ataxie and confuſion, that there be righteous to whom it comes after the worke of the wicked,* & Contra, *is to caſt vp our eyes to conſider the Iuſtice of the Iudgement to come. Then ſhall men* p *returne and diſcerne betweene the righteous and the wicked*: as *Salomon* ſeeing like diſorder: *I ſaid in my heart God ſhall iudge the righteous and the wicked: for there is a time there for euery purpoſe and for euery worke. Eccl.* 3. 16, 17.

p Mal. 3. 18.

Truth is, its one end why the Lord thus orders the state of this world; thereby to nouriſh in vs perſwaſion of a Iudgement, hope and deſire of a life to come. Lord how lye we ſucking at the earth, longer then God is pleaſed to remember vs with his Rods? And ſay of Earth, as *Peter* of his little heauen, *bonum eſt eſſe hic*: yea more then *Peter*, *faciamus Tabernacula*; *here let vs pitch our manſion.* Not onely *Ieſhurun*, when he was full, *wantonly kicked* with his heele: *but Iedidiah* growes laſciuious, through abundance of peace.

In all things I admire the wiſedome of Prouidence. In nothing more, then in Gods ſo ordering the ſtate of his earth-worme Children, that in nothing they finde perfect tranquilitie on earth: I thinke that they may ſay as hee, *Here is not our Reſt.* Beſides the many euils they are here ſubiect vnto; who can ſhew me the good of which he may ſay, Its *merum?* Knowledge mixt with Ignorance; farre off I am ſure, from the beatificall viſion: faith with doubtings, peace with trouble, and no leſſe then trouble of Conſcience. Wherefore all this? but to nouriſh in vs perſwaſion, to euidence there is a future Iudgement; a life after this, wherein wee expect the bleſſednesſe which ſtands in fruition of God; the *Crowne of Righteouſneſſe*, which *God hath promiſed to all them that loue his appearing.*

Vſe.

Yet would God our Earthly-mindednesſe made vs not too murmuring, and quarelſome at this wholeſome wiſedome of God. *Ieremie* holds the Concluſion; q *God is righteous*: yet preſumes to expoſtulate. *Dauid* confeſſeth hee waded ſo farre in the Queſtion, that *his* r *foot-ſteps had welnigh ſlipt. Salomon* ſhould haue had more wit, yet ſtickes not to call it ſ *vanitie.* We in our fury grow halfe towards Atheiſts, and ſticke not to ſay, *its* t *vaine to ſerue God*: ſo liue generally, wallowing in euill, ſcarſely beſprinkling our ſelues with goodneſſe, as if wee thought, there is neither God nor Diuell, Heauen nor Hell, Iudgement nor Life to come after this.

q Ier. 12. 1.

r Pſal 73. 2.

ſ Eccleſ. 8 14.

t Mal. 3. 14.

Gods wiſedome in this diſpenſation of outward things holds me with wonder: his *condeſcenſus*, humbling himſelfe

selfe to our infirmity so farre, as herein to giue vs satisfaction, no lesse then rauisheth mee. Of his tolerance of euill men with such patience, and loading them with his benefits, these Reasons that Maiesty is pleased to giue vs.

1 He would u *leade them to repentance.* 2 Else depriue them of excuse. 3 Or make way to their heauier damnation. 4 Their * sinnes are *not full*: 5 He hath vse of them, *as of his* x *Rods*, to Chasten the disobedience of his children. 6 As *Chrysostome*, to hammer out the Crowne for his Saints. 7 Would by example teach vs, *to* y *beare th'euill men patiently.* 8 For pregnancie with a good childe, respits the execution of the forlorne Parent; *Achaz* for *Hezekiah.*

u Rom. 2. 4.

* Gen. 15. 16.

x Isai 10. 5. 12.

y 2 Tim. 2. 24.

Besides, sends vs to consider his secret and inuisible, but fearefullest of all Iudgements; those Spirituall. 1 Blindnesse of minde. 2 Hardnesse of heart. 3 Horrors of Conscience: Those Crosses carrie all Malefactors to their place of execution: see that diuine Tractate of *Plutarch de sera Numinis vindicta, in Moralibus.*

And for the Afflictions of his Children; shewing vs. 1 their z *fruit.* 2 *Giuing a issue* vertually with the Temptation. 3 b *perfecting power in weakenesse.* 4 Fitting them to his Kingdome. 5 Adorning with heauenly vertues; c *Blessing with all Spirituall blessing in Christ Iesus*, which seemes the d *hundred-fold recompense* promised to our losses in this life. 6 Stopping mouthes of Reprobate men and Diuels, from all quarell at their glorious aduancement, who haue suffered so many things for the name sakeof their Redeemer.

z Heb. 12. 11.

a 1 Cor. 10.

b 2 Cor. 12. 9.

c Eph. 13.

d Mar. 10. 30.

All this notwithstanding, turbulent Nature, till tutored in the Sanctuary, stormes at this Prouidence. If euer such thoughts arise in vs, meditate wee the iust Iudgement to come: as *Salomon, Though a sinner doe euill an hundred times, and his dayes be prolonged, yet surely, I know it shall be well with them that feare God, which feare before him, Eccles.* 8. 12. Vpon that hypothesis, truely said *Paul*; Afflictions of Gods Children are a manifest token of a iust Iudgement to come.

2 If this giue vs not ſolace ſufficient, conſider the ſecond ground of Comfort: the end to which they are ſubordinate: *that ye may bee counted worthy of the Kingdome for which ye ſuffer.*

The *Romiſh* Church is mad vpon merit, καταξιωθῆναι, in their Greeke, ſounds, to bee made worthy by way of merit. Yet cann t the proudeſt Linguiſt in *Rome*, not he who boaſts he knowes more tongues then euer babled at *Babel*, giue one inſtance, from any Claſſicall Author Diuine or Prophane, where ἀξιῶν ſignifies other then *dignari*. In our *Engliſh* to vouchſafe, to account, eſteeme, or accept as worthy. Will they, trow yee, here prattle, as in the queſtion of Iuſtification? God counts none worthy, but thoſe which are worthy, becauſe his Iudgement cannot bee deceiued? *Reſp.* 1 That is naught to the natiue ſignification of the word. 2 And then farewell all their doctrine of ſatisfactory Almes or penance; wherein none of them dares auow, the ſatisfaction to bee equiualent to the violation of Gods Maieſty: but are all forced to fly to Acceptation. God, forſooth, accepts it as full ſatisfaction. As to the point in hand, their owne *Caietane* renders as wee; counted, not made worthy, led by that of the Apoſtle, *Non ſunt condigna paſſiones huius vitæ, &c.* And me thinkes, when we conſider the many obligations we ſtand bound in to our maker and Redeemer, wee ſhould acknowledge as Saint *Iohn*, [e] Martyrdome it ſelfe nothing beyond our debt. 2 Eſpecially, ſith our fortitude is [f] his gift. 3 The [g] ſufferings ſo farre inferiour to the glory. 4 And our defects of Faith and patience ſo great, as *Laurence* himſelfe may not dare preſent to be iudged without mercy.

e 1 Iohn 3. 16.
f Phil. 1. 29.
g Rom. 8. 18. 2 Cor. 4. 17.

Let it then be accounted or eſteemed worthy; or if making muſt needs enter the Gloſſe, let it be meet and fit onely, not worthy by way of merit; at moſt, but comparatiuely, as *Noah*, and *Iob* are, in *Auſtins* apprehenſion, ſaid to bee righteous in their generation; that is, not abſolutely, but in compariſon to the wicked in their time. But,

Me thinkes *it ſhould ſuffice vs to our comfort vnder the Croſſe, to know that God of his Grace is pleaſed to eſteeme our* momen-

momentany and light afflictions worthy of that eternall and hyperbolicall weight of Glory. They ſhall walke with me in white, for they are h *worthy*; trow you by way of merit? Rather ſay, and thanke thy Chriſt, by Acceptation. A couenant there is twixt God the Father and his Chriſt, that *they who* i *ſuffer with him ſhall alſo raigne with him*: And is propounded to vs in k forme of a Condition. Adde, if you will (that Couenant preſuppoſed) that our ſufferings qualifie vs to the Kingdome, *and make vs* l *meet to be partakers of the inheritance of the Saints in light.*

h Apoc. 3. 4.

i 2 Tim. 2. 12.
k Rom. 8. 17.

l Col. 1. 12.

Lindan is impudent, when hee quarels at *pactum* in the queſtion of merit: the Cardinall following Schoolemen is wiſer, confeſſing no workes, without conſideration of *pactum*, to haue *exactam meriti rationem.*

But beſide the reall meetneſſe and fitneſſe our ſufferings work in vs, while they purge vs from corruption, that we may be fitted to enter, where no vncleane thing ſhall: God is willing to ſtop the mouthes of wicked men and diuels, propenſe to quarrell at the diſtribution of rewards: they ſhall all be forced to confeſſe, Gods children are worthy, comparatiuely to themſelues, to enioy the Kingdome for which they ſuffered, many, to the ſhedding of bloud; all, infamie and reproach, from the mouthes of the vngodly.

Vſe.

What if the world thinke of vs, as of Apoſtles? we are the m *ſcumme and off-ſcouring of the world.* When God calls vs the n *firſt fruits, and crop of his creatures.* What if they cry of vs, as of *Paul? there is no Reaſon*, we are not *worthy to liue*: when God for theſe ſufferings counts vs worthy of the Kingdome which he hath promiſed. What if o *our outer man periſh? when our Inner is by Afflictions renewed daily.* Hath God this account of me for my light ſufferings? and doe they fit and prepare me to his Kingdome? I ſay as *Auſtin, hic vre, hic ſeca, vt in æternum parcas*; much more, *vt in æternum corones.*

m 1 Cor. 4. 13.
n Iac. 1. 18.

o 2 Cor. 4. 16.

Of the Kingdome of God for which yee euen ſuffer. This kingdome of God, ſome conceiue the kingdome of Grace: for the conſeruing whereof in themſelues, or propagating it to others, they ſuffer.

Rather

Rather the Kingdome of Glory; that eternall beatitude, which ſtands in the cleere viſion and fruition of the Godhead; becauſe its made conſequent to the laſt Iudgement.

The *καὶ* prefixed to *πάσχετε* I apprehend added *αὐξητικῶς*: yee euen ſuffer. Not onely beſieue, and in hope to atchieue, as the *twelue Tribes*, p *ſerue God inſtantly*, but euen ſuffer.

p Acts 26.7.

Its ſomethiug to beleeue, more to labour, yet more to ſuffer for the Kingdome of God. To you its giuen not onely to beleeue, but alſo, but euen q *to ſuffer for the Name ſake of Chriſt.* Apoſtles thought the Lord highly honored them aboue the ordinary, when he r *counted them worthy to ſuffer rebuke for his Name.* I thinke Schoolemen ſay true, there is *Aureola Martyrum*, ſuperiour to that of Virgins. *A* ſ *crowne of righteouſneſſe* there is to *all that loue his appearing*; but a crownet vpon that crowne, belonging to them who ſuffer extremitie for the hope ſake of the reſurrection.

q Pſal. 1. 29.

r Acts. 5. 41.

ſ 2 Tim. 4. 8.

Doe not all ſuffer? *Reſp.* t *All*, queſtionleſſe, *who will liue godly in Chriſt Ieſus*; yet not all in like meaſure. Not the Saw, as *Eſay*, nor the Gridiron, as *Laurence*, nor the Axe, as *John* Baptiſt; nor the Sword, as *Paul*; nor the Gibbet, as *Peter*; nor the Fire, as our home Martyrs. 1 God reſpects our Infirmitie. 2 Hath one diſcipline for his *Tirones*, another for his *Veterani*, his beaten Souldiers. But conſider, the leaſt reproach augments our Glory. Euery teare is not noted onely, and kept in the bottle, but made as varniſh, to adde to our charity and glorious ſplendour, No drop of our bloud, but wins vs a riuer of glory: effuſion of it, the whole ocean of Beatitude.

t 2 Tim. 3. 12.

Vſe. Oh we *Λίλοι*, woe vnto vs: we cowards and daſtards ſo ouer-timerous, as to decline our glory, whereof our forefathers were ſo ambitious; wherto God himſelfe giues vs ſuch edge, in his *ἀξιώσεις* of commendation, Why vpon noiſe of our but looking into *Spaine*, are we ſo deiected? as to begin already to halt betwixt the two opinions, or to reſolue of Neutralitie, or Ambidextrie; or to bend our ſelues to the preuailing ſide? ſuppoſe the worſt. Scorne

we

we the honor, which Apoſtles prided themſelues in, Martyrs ioyed in, Confeſſors were ambitious of, to ſuffer for Gods Kingdome to the ſhedding of bloud? 2. Haue wee not heard our Sauiour threaten, and promiſe? Threaten, not to [u] *owne* vs for his, who ſhame him, and are aſhamed of him; promiſe, to [*] acknowledge vs his owne, who bluſh not at his ſhame, nor ſinch at his Croſſe. 3 Can we be ignorant that Martyrdome it ſelfe is *in caſu* neceſſary to bee actually vndergone; alwayes abſolutely needfull to ſaluation [x] to bee reſolued on, to bee acted *quoad animi præparationem?* 4 Forget we the conſolation, of a [y] weight of eternall glory promiſed to bee rendred to our light and momentany afflictions? 5 Haue we ſeene the [z] *Cloud of Witneſſes*, our Sauiour himſelfe *enduring the Croſſe, deſpiſing the ſhame*, and ſo entering into his glory, and yet draw we backe? 6 What if the Lord ſelect vs out of his Army of Militants to bee his Champions, to throw downe or take vp the Gauntlet in the quarrell to his Kingdome? 1 Once we are ſure he hath promiſed vs [a] ſupport. 2 Giues vs no armour for the [b] backe; but [c] woes thunder, as Canons, vpon the backe parts of fugitiues. 3 Yet honours with conformity [d] to Prophets, to his Sonne in ſuffering. 4 Farre aboue the ordinary rate of his Saints, when hee cals vs to reſiſt vnto bloud, in ſtriuing againſt ſinne.

For the Which: That *ὑπὲρ* may not paſſe without our ſhort notice. Denotes it the incentiue of aduerſaries to perſecute? *Reſp.* Well might it, if the Kingdome of Grace were here ſignified. *Cain* for nothing hates *Abel* more, then for *that* [c] *his owne Workes were euill, and his Brothers good.*

Rather the arme and intention of this people in ſuffering. And I doubt not, but *its lawfull in ſeruing God and ſuffering for him, to haue eye to the recompence of reward.* So had *Abraham, Moſes, Macabees*, our Sauiour himſelfe, *Heb.* 11.10.26.35. & 12.2.

That, me ſeemes, the iealouſie is, as Iealouſie, either bootleſſe, or cauſeleſſe, ariſing, from hence, that in our ſeruice of God, or ſuffering for him, wee haue reſpect to the King-

[u] Luke 9.26.
[*] Mat. 10.32.
[x] Mat. 10.38, 39.
[y] 2 Cor 4.17.
[z] Heb. 12.1, 2, 3.
[a] 1 Cor. 10.13.
[b] Eph. 6.
[c] Heb. 10.26, 27, 28.
[d] Mat. 5.12.
[c] 1 Iohn 4.12.

Vſe.

Kingdome which he hath promiſed. Are they preſently mercenarie; who, to encourage their cowardize, behold the Crowne? 1 Why then hath God propounded it to our meditation? 2 Was not our Sauiour aboue a Seruant? farre aboue a Mercenarie? yet hereby ſupported hee the weakeneſſe of his humanity. I ſay as *Bernard*; God ſhould be loued *ſine intuitu mercedis*: yet ſerued he may be ſincerely with an vnder reſpect to the Reward, which is himſelfe enioyed. Thus of the Grounds of Comfort.

VERS. 6. 7. 8.

Seeing it is a righteous thing with God to recompence tribulation to them that trouble you;
And to you who are troubled, reſt with vs, when the Lord Ieſus ſhall be reuealed from heauen, with his mighty Angels.
In flaming fire, taking vengeance on them that know not God, and that obey not the Goſpell of our Lord Ieſus Chriſt.

FOlloweth the explication of the firſt member for greater amplification of Gods childrens comfort; conteining liuely deſcription of the iuſt Iudgement to come.

Conſiderable therin are. 1 The generall Act of God: *Recompence.* 2 The proportioning of it to the ſeuerall perſons and conditions of men. 3 The Rule or Motiue; *Iuſtice.* 4 Time of Retribution, *When the Lord Ieſus ſhall be reuealed.*

The generall, of certaine [d] Retribution according to our workes, I paſſe by, pointing onely with the finger to the places pregnant. The ſeuerall Recompences apportioned to each ſort, are worthy our notice. 1 To them that trouble you, Tribulation. *Vengeance God hath in ſtore*; as for all Impenitents, ſo *moſt certaine and grieuous for the Troublers of his Saints.* It was *Cyprians* obſeruation; that mans cruelty neuer raged againſt Gods Church, but it had ſubſequent, as an Acoluth, ſome Remonſtrance of extraordinarie

[d] Rom. 2. 6. 2 Cor. 5. 10. Apoc. 22. 14.

nary vengeance from God: in Warre, Famine, Pestilence, or some such like euill arrowes of the Almighty. And who can name me the persecutor, except penitent, who euer dyed a dry death! from the dayes of *Cain*, to these of them who walke in his steps. At least, without some remarkable note of Gods eternall vengeance, in hardnesse of heart, or desperate horrour, that make way to heauiest damnation. Their soules I doubt not many frie in Hell; their bodies shall one day bee cast againe to their soules, to augment their torment; that as there hath beene betweene them *Societas operarum*, so there may be also *tormentorum*.

I wish it seriously meditated by the generation of *Ishmael*, whose hands indeed are now restrained from blood, yet hearts boyle with malice against Gods annointed ones: tongues shoot out Arrowes full of deadly poyson against the Saints. 1 You cannot be ignorant how the Lord hath protested the *touch* of them to bee as *the touch of the* [e] *Apple of his owne Eye*, so tender. 2 How our Sauiour interesseth himselfe so farre in their persecutions, as to esteeme them [f] his owne. 3 How you proclaime your selues *the* [g] *seede of the Serpent*. 4 Feele in your selues (if shame would suffer to confesse) emptinesse of Grace, horrours and feares sometimes dreadfull; yet are these but the beginnings of sorrowes. Oh consider, I beseech you, consider that great day of Retribution wherin the Lord Christ, persecuted by you in his members, shall come armed with heauiest vengeance, to be inflicted on such as trouble his. As I thinke to Martyrs belongs the hight of ioy and glory: so to Martyrers of Saints, the depth of hellish torments: *For them is reserued the blackenesse of darkenesse for euer.*

Use.

e Zec. 2. 8.

f Acts 9. 4.

g Gen. 3. 15.

Tribulation to them that trouble. The paranomasie, or paronymie, I thinke is not casuall, nor meerely point of Rhetorique, but intended to point at the *Talio* God holds in recompencing. *There is in Gods Retributions of euill, vsuall* ἀντιπεπονθὸς: *Retale in the same kinde.* God calls, Men heare not; *They shall* [h] *call and crie, and God will not heare. Afflict not the fatherlesse and widdow:* if so, [i] *your children shall be fatherlesse*, your wiues widdowes, subiected

h Pro. 1. 24. 28.

i Exo. 22. 22. 24

to

to like afflictions. *k Iudgement there shall be mercilesse to him that will shew no mercy*: trouble to the troublers of Saints. See *Iude* 1.6,7.

Vse. So that in their owne courses, the vngodly may see their owne fate. In their owne kinde, God will repay them. Doe they loue cursing? It *shall l come to them as the girdle about their loynes*, so close: And, *as oyle, so shall it pierce into their bones.* You that are so rigorous, that no meat of your Brother can scape your censure of insincerity: Take heede you finde not men onely, but m GOD, as Criticall in his Censures.

But why is this interlaced in the Comfort? Is it, may it be any solace to Saints, to see their persecutors vnder vengeance?

Ans. Whither, in what sort, with what Cautions, Gods children may take comfort in the destruction of the wicked, is an ancient quæree. *Dauid, n The Righteous shall reioyce when he sees the vengeance.* In heauen is heard an *o Alleluiah* at the downefall of *Babylon.* *p Holy Apostles and Prophets* are excited *to reioyce*; because God had auenged them on the Whore. Yet 1. in misery, as it is misery, no Saint reioyceth. But, 2. as thereout results glory of Iustice, Power, Trueth, to GOD the auenger of their obstinacy. 3. As in their owne exemption from like obstinacy and damnation, they see the specialty of Gods Grace to themselues. 4. As they obserue the Lord interessing himselfe in their quarrell, and so testifying how pretious the death of Saints is in his sight: herein they finde cause of solace and reioycing.

2 *And to you that are troubled, rest.* The words is ἄνεσις; here rendered vsually *refrigerium, Refocillatio*; that is, in our English, Refreshment: Answering to that ἀνάψυξις of the Apostle, *Acts* 3.19. Interpreted to denote our Cessation and quiet Resting from trouble.

There q remaines then a Rest to the people of God. They shall r rest in their beds. They s rest from their Labours. Of it you may conceiue three degrees. 1 From the hurt, in this life. 2 From the smart or sense, at death. 3 From the

k Iam.2.13.

l Psal.109.17, 18.19.

m Matth.7.2.

n Psal.58.10.

o Apo 19.5,7.

p & 18.20.

q Heb.4.9.

r Isai 57 2.

s Apoc.14.13.

the touch of euill, after the Resurrection.

t *Patient your hearts, sith the comming of our Lord*, the day of full Redemption, of perfect tranquilitie *draweth nigh*. There is amongst vs a generation, it seemes, of *Ishacar*. u *Rest*, they say, *is good*. It is good, if it be good; but here is not our Rest: remember what * *Abraham* said to the Glutton. And how terrible is that threat of our Sauiour x *to fearefull and vnbeleeuers*? of no lesse then *fire and brimstone* for euer, to them that for loue of ease, or feare of trouble, haue bid farewell to faith, and feare of God.

Vse.
t Iac. 5. 8.
u Gen. 49. 15.
* Luc. 16. 25.
x Apoc. 21. 8.

With vs. Apostles and Prophets, or if there bee any more eminent then they, in the glorious Kingdome of Christ, *with them wee haue our partnership in that Beatitude: our paritie in this piece of it, Resting from Troubles.* They come from East and West, *and sit downe with* y *Abraham, Isaac and Iacob, those worthies* of Patriarchs *in the Kingdome of heauen. Panam damni*, they say in Hell, All equally suffer: as much Paganish Infants, as Christian Rebels or Reuolts: though *pœna sensus* bee proportioned to degrees of sinning. And in heauen all equally haue rest from labours, meanest Christian, as most glorious Martyr: And in this respect the *denarius diurnus* is equall: In beatificall vision, some haue greater, some lesse claritie, according to their diuers measures of sanctitie and purity of heart.

y Mat. 8. 11.

Animate we our selues with this meditation vnder the Crosse, though by the world *counted the skumme and offscouring of the earth*: Though by some of Gods owne, through partiality, ouerlooked; and counted scarce worthy to be set with the dogges of their flocke: yet, 1. *God hath* z *chosen vs also*. 2. And to *be rich in faith*. 3. And *heires* with the mightiest amongst them *of the Kingdome which he hath promised*. In one part of the Reward wee haue our paritie; in all, our partnership with the most eminent among Saints.

Vse.
z Iac. 2. 5.

The motiue to recompence followeth; *ειπερ* for *επειπερ*. Seeing it is a iust thing with God. *Q.* Is it of Iustice, that God

God rewards the patience of Saints, so as it is, that he punisheth the cruelty of their persecutors?

Answ. Confessedly its true: The recompence of the righteous is oft ascribed to God a *Iustice*. But 1. Iustice sometime denotes Gods b *fidelity: promittendo se fecit debitorem.* Hee should doe wrong to himselfe, to *forget our worke and labour of loue*, which by promise he hath bound himselfe to reward. Wrong also to vs, whom with faire promise he hath led on to endure such hardship in his seruice. But God is faithfull.

a Heb. 6 10. 2 Tim. 4. 8.
b 1 Iohn 1. 9.

2 In respect of Christs meriting, not so much to himselfe, as to vs with such a price, Remission of sins, esteeme of righteousnesse, Crowne of righteousnesse, it is of Iustice that our tolerance is rewarded: as *Paul* intimates, very * pardon of sinne to be of Iustice, in respect of Christs satisfaction equiualent to the violation of Gods Maiestie; though in respect of vs, it be of meere Grace.

* Rom. 3. 26.

3 There is ἀκριβοδίκαιον: rigorous Iustice; let no man thinke his patience or suffering can at that barre of common pleas chalenge reward: *va etiam laudabili vita Hominum, si remota misericordiâ discutias eam.* And there is ἐπιείκεια, moderate Iustice; as in a Court of Chancerie, especially when a Church man sits in it. Such as the Gospell propounds, and according whereto the whole of Christianity is censured. According to rigorous Iustice, the sinners selfe should satisfie: According to moderate Iustice, a Mediatour interposeth, and his satisfaction is accepted. According to rigorous Iustice, nothing but perfect is tolerated in our workes: According to moderate Iustice, the weake endeauours of Gods Children are crowned. Hence say some moderate Papists; Though there be Iustice in Retribution to both kindes; yet not like Iustice in dispensing the Rewards: To euill workes, is due eternall punishment out of the nature of the workes. To good workes eternall life, onely by positiue ordinance of God.

4 *Quoad genus*, Its of Iustice that it should be well with the Righteous: Ill with the wicked: hitherto there

is

is agreement in *generali ratione iuſti.* That it ſhould bee ſo ill with the wicked, here is alſo *exacta ratio iuſti.* But that it ſhould be ſo well with men vnperfectly righteous, here is apparent mixture of vnmerited mercy.

Vſe 1.

How doeth it augment the comfort of Gods Children? to meditate his very Iuſtice is ingaged for their refreſhment. We haue heard, experimented his mercy and grace in our afflictions, tempering them to our ſtrength; *giuing* [c] *iſſue* with the temptation: granting [d] *reuiuing from our ſeruitude:* proportioning [e] *comforts:* exciting, manifeſting, increaſing Grace by afflictions: filling vs with [f] ioy and peace in beleeuing: that wee might taſte how ſweete the Lord is in this life, and long to bee ſatisfied with fulneſſe of Ioy at his right-hand. If this bee too little, his very Iuſtice lies at gage for our refreſhment, and full redemption: ſhould not, *ſhall not the* [g] *Iudge of all the world doe right?* Or ſhall not this make vs ſay Amen to *Dauids* Aſſeueration? *Verily there is a Reward for the Righteous*; that is as verily true, as its *doubtles there is a God that iudgeth the earth.* So ſaith *Amen* the faithfull and true witneſſe.

c 1 Cor. 10. 13.
d Eze. 2. 8.
e 2 Cor. 1. 5.
f Rom. 15. 13.
g Gen. 18. 25.

2. Serues it not alſo to terrifie and aſtoniſh all graceleſſe men? Eſpecially thoſe of [h] *the broode of Caine.* Who ſedde either with hatred of good men or goodneſſe, or with fancy of vniuſt mercy in God, [i] *nouriſh their hearts as in a day of ſlaughter, euen when they condemne and kill the Iuſt.* Who ſhall ſtand before the Lord in the day of his fierce wrath, and reuelation of his iuſt Iudgement? leaſt they, who haue abuſed *the bountifulneſſe, long-ſuffering and tolerance of God.*

2.
h 1 Iohn 3. 12.
i Iam. 5. 5, 6.

No man blames them to thinke Gods mercy great, for its infinite: rather, for thinking his mercy not iuſt. That Iuſtice of the mercifull God, they may obſerue ſometimes to breake through the vaile of mercy, and to wreake it ſelfe vpon the troublers of Saints. *The iuſt Lord ſometimes awaketh as a Gyant refreſhed with much Wine; as a Lyon tearing in pieces when there is none to helpe:* That by ſeuerity on ſome particulars, hee might warne all to re-

pent, and minde them of the wrath kept in ſtore for the impenitent: ſome are here puniſhed, ſaith Saint *Auguſtine*, that we may know there is a Prouidence taking notice of all; not all, that wee may know there is a Iudgement to come. Inſtances; take *Sodome*, the old world, Angels, you will ſee it is true. k *God knowes to deliuer his out of temptation; and to reſerue the vniuſt to the day of Iudgement to bee puniſhed.* Then ſhall Iuſtice breake foorth in fury, through the cloude of mercy ſo long ouerſhading it: ſo much the more furious, by how much the more his mercy hath bin contemned.

k 2 Pet. 2. 4. ad 10.

Maſter, ſaid the Diſciples, *When ſhall theſe things bee? When the Lord Ieſus ſhall be reuealed from heauen.*

3 But *till then, is the full Recompence of the Righteous, and full vengeance of the Wicked, mercifully, yet iuſtly deferred.* l *Art thou come to torment vs before the time?* ſay Spirits of Aire reſerued to the Iudgement of the great day; m *How long Lord holy and true?* Soules vnder the Altar.

l Mat. 8. 29.

m Apoc. 6 10.

Not as if *Diues* now n *receiued no paine, nor Lazarus comfort*, But for that neither hath yet receiued the whole; nor the whole of either, their full retribution. That made *Bernard* ſay; Martyrs glorified in their ſoules haue yet ſome reflection of loue vpon themſelues, for their bodies ſake remaining vnder the dominion of death. That makes mee thinke, damned ſoules in Hell tremble, and are more tormented at thought of the Iudgement to come; becauſe, then their bodies, inſtruments of their ſoules, weapons of ſinne to fight ſo ſtoutly for vnrighteouſneſſe, ſhall bee reunited to augmentation of their torture.

n Luke 16. 25.

Of reſpiting full recompence of the Iuſt, conceiue theſe Reaſons. 1 *That* o *they without vs might not bee perfected*; Nor we, without after-commers from Gentiles and Iews, receiue complement of our Beatitude. 2 Beſides, though after death we bee all *extra ſtatum merendi aut demerendi*, for any perſonall performances; yet a vertue operatiue of example, or counſell wee leaue behinde vs; the ſauour of the good, as of Chriſts ointment powred out, p *drawing many* after vs: And the ſtench of euill, as that of *Ieroboam*, reaching

o Heb. 11. 40.

p Cant. 1. 2.

reaching to the infection of many a soule yet vnborne. This is Gods course; the good is done before its rewarded: the euill committed, before punished. 3. *Corpus quod corrumpitur aggranat animam:* σῶμα *quasi* σῆμα, by meanes of corruption: *Ergastulum, Carcer Animæ.* How many deathes haue passed in thorough those windowes, by which the soule lookes out into the world? How hardly hath that masse of flesh bin haled on to good duties? Sleeping and turning vpon the Bed, as *Salomons* sluggard, with *modo* and *modo, quæ non habent modum.* It's iust with God, to say to it, in our Sauiours language, *Sleepe on now, and take thy rest.* Ly brute, sensles, wormes-meat, till for the better part sake, thou be rowzed by the last trumpe, out of the sleepe of Death: proportionally conceiue Reasons of respiting the full vengeance of the wicked.

The wish is sweet of the Spirit and Bride, *q Come:* Holy the according prayer of the Euangelist: *r Euen so come Lord Iesus, come quickly.* I cannot but approue the extaticall desire of the Apostle, that hee might *s be dissolued:* thinke it, most what, generally true of all Saints, that *they t loue Christs appearing:* would presse the exhortation of Saint *Peter, to whasten to the comming of the Lord:* yet would perswade all men, patiently to waite for the appearing of that blessed hope. 1. Fulnesse of Gentiles is not yet come in. 2. Restitution of Iewes not yee accomplished. 3. Our selues are reserued to doe more good, that we may receiue more reward. 4. Vertue of vs runnes on in a continuall line, till the heauens be rolled vp as a scroll, and that to augment our glory. I maruell not if *Paul desired to be * cloathed vpon with his house from heauen,* to rauishing is the taste of that beatitude, yet doubt not but he daily receiues encrease of ioy vnspeakeable and glorious, from the endlesse good inspired from God through him into vs, in the heauenly doctrine of his writings and blessed example of his life, left vs in record. On which grounds, I exhort all *to patient* their hearts *vntill the comming of the Lord:* so to long for, as yet they quietly waite for his blessed appearing.

Vse 1.

q Apoc. 22. 17. *r* 20.

s Phil. 1. 23.

t 2 Tim. 4. 8. *u* 2 Pet. 3. 12.

* 2 Cor. 5. 1.

But Oh death, Oh Iudgement, how bitter is the remembrance of thee to a man living in his ſinnes! They ſay commonly, Let all alone till that day. Not all: take taſte a little in horrours of your conſcience in life: dreads no leſſe then aſtoniſhing in death: torments vnſufferable at the ſeparation: yet there is a day of fuller Retribution comming, when you ſhall runne to the Rockes to hide you, to the Mountaines to couer you from the preſence of the Lambe, and him that ſits vpon the Throne. Theſe here are but ἀρχὴ ὠδίνων. Thinke of him whoſe but ſoule cryed out, x *I am horribly tormented in this flame.* What ſhall that torment be, when body and ſoule come to be vnited for torture? Intermiſſions God giues you in this life: Reſpit to bodies till the laſt day: But wo, wo, wo, vnto you, when the *Lord Ieſus ſhall be reuealed from heauen.* Tropically its put to denote Chriſts comming to Iudgement: *this reuealing of the Lord Ieſus being* coniunct therewith: Conſider, 1. The Style of Chriſts comming; *his Reuelation.* 2. His Attendants. *Angels.* 3. The manner of it, *in flaming fire.* 4. The end, to *render vengeance.*

a Luc. 16. 24.

1. What is this *reuelation of the Lord Ieſus?* The ſame, it may be, which *Paul* calls ἐπιφάνειαν: his y appearing. Saint *Iohn*, φανέρωσιν, his z manifeſtation; and ſomebody ſome-where, his glorious appearing.

y 2 Tim. 4. 8.
z 1 Ioh. 3. 2.

1. Heauen it ſelfe, and the great *Chaſma* betwixt it and vs, cannot keepe from vs his heauenly a vertue and influence: Yet muſt b *containe him till the time that all things ſhall be reſtored,* That though wee feele his power daily in our protection and ſupport; his gracious operations in our ſoules, in our Sanctification and Comfort: yet an *Interſtitium* there is, which keepes from vs ſight of his glorious perſon, perfect fruition of his God-head and Manhood. Then ſhall that veile be remoued, and euery man ſhall be able to point the finger, and ſay, *Ecce Agnus Dei,* that Lyon of the Tribe of *Iudah*: c *Behold hee commeth with cloudes, And euery Eye ſhall ſee him, euen they that pierced him.*

a Mat. 28. 20.
b Act. 2. 21

c Apoc. 1 7.

2. Or,

2. Or, what if we thinke, reference is to the dayes of his flesh? What time, though he were Lord and Christ, yet appeared he not so to the eyes of flesh: His God-head sometimes peeping out thorough the veile in a miracle, yet mostly obscuring it selfe. 1. Partly, to embolden Satan to the encounter. 2. Partly, by concealing himselfe from forlorne Iewes, to make way to calling of Gentiles. 3. Partly to shew that *his Kingdome is not of this world.* 4. And, which is not the least, to magnifie and make more glorious the faith of them, who in that state of abasure discerned him, such as *Thomas* could not till after his Resurrection, *their* [d] *Lord and their God.* Thus pleased our Sauiour to liue in obscurity, while he was vpon earth: yet shall be reuealed both Lord and Iesus, when hee comes from heauen in glory with his mighty Angels.

[d] Ioh. 20. 28.

We also haue our veile of Abasures by afflictions, infirmities, and imperfections; such, so great, *that the* [e] *world knowes vs not.* So God will haue it, that the world may be blinded. Yet Comfort we our selues in this. *Wee are predestinated to be* [f] *conformable to the Image of Christ in* affliction and glory, in veiling and Reuealing. We, as the Sonne and Heire of the great God, haue our *day when the* [g] *Sonnes of God shall be reuealed.* When *God shall bring our Innocencie to light, and our Righteousnesse as the Noone-day.* Yea, when *we shall also appeare with him in glory.* When all the world shall before themselues for thinking our life madnesse; and [i] *admire* how we are accounted, and aduanced as the Sonnes of God.

Vse.

[e] Ioh. 3. 1.

[f] Rom. 8. 29.

[g] Rom. 8. 19.

[h] Col. 3. 4.

[i] Sap. 5. 3, 4, 5.

2. His retinew are Angels; *Mighty Angels.* Whether as Assistant and approouing Iudges together with Saints, I referre you to Schoolemen for resolution.

Their vse and imployment then, is, not onely to fill vp the Glory and Magnificence of the great Iudge; but first, to *gather the* [k] *Elect from the foure windes:* secondly, to *separate the Tares from the wheat:* thirdly, to be executioners of Gods wrath vpon the wicked, [l] *binding vp* those Tares *in sheaues, and casting* them into euerlasting fire.

[k] Mat. 24. 31.

[l] & 13. 41, 42.

Mighty. Common place of the power of Angels, and their might, how farre it reacheth in workes of Nature, or aboue Nature, I meane not to enter: who liſts, may ſee what Schoolemen haue to that point queſtioned and reſolued. How mighty they are, yee may for this purpoſe ſee in the diſcomfiture of *Senacharib:* when one Angel in one night ſlaughtered ſo many thouſands of the Aſſyrians.

The Reaſon why their might is here mentioned ſeemes: 1. As to ſhew how fitted the Lord is to the end of his comming, which is to render vengeance; hauing at command ſo many and mighty Angels; ſo, 2. To deiect the haughty and proud conceit of Potentates on earth, here ſwaying and ſwaggering, as thoſe in the Pſalme, as if none were able, or might dare to giue them affront. There ſhall they meete with a Iudge, able with the breath of his mouth to conſume them. Ayded, I ſay not, but attended with Armies, Hoſtes of mighty Angels, ſwift and potent executioners of all his Beheſts.

l Pſal. 12.4.

Yet more to augment the terrour of the Iudge, the Modus of his comming is ſubioyned: hee comes in flaming fire: ἐν πυρὶ φλογός; by an Hebraiſme in *Igne flammante.*

Whither this fire be the old Elementary, or a new created: whither the action of it be naturall or ſupernaturall, with the like niceties of inquiry, conſult with Schoolemen. Generally its reſolued to be materiall, not metaphoricall fire; and that *Ignis conflagrationis* ſpoken of by *Peter,* whereby *the* [*m*] *Elements ſhall melt with feruent heate, and the earth with the workes therein ſhall be burnt vp.* To what other Vſe it then ſerues, who ſo askes, may thus be informed. 1. To purge the creature from the droſſe it hath contracted. 2. To be inſtrument of vengeance vpon the vngodly: the feculent and droſſie parts thereof, as they ſay, being reſerued for torment to the wicked in hell, *the lake that burnes with fire and Brimſtone for euer,*

m 2 Pet. 3.10.

Why in *flaming fire?* if any aske, I ſay hee is curious: Yet 1. That is more terrible to the eye. 2. More piercing

cing through, subtilty of parts. 3 Nearer, in that respect to the nature of fire in the owne Sphere.

The end of his comming, *to render vengeance:* set out, 1 By the obiect or persons to whome; *those that know not God, &c.* 2 The kinde or quality, or if you'l so terme it, whatnesse of it, *everlasting destruction.*

To give vengeance: The word signifies wrathfull retribution of euill: in Scripture it oft soundes fearefull: Expressing those punishments, which God as a wrathfull Iudge, in fierce Anger inflicts vpon the Wicked onely: proportionall to those, which men in fury of malice and spight, without mercy, lay on those which haue iniuried them: whence is the distinction of *pœna vindicta, and Castigationis* amongst our Diuines. *That* neuer read to fall vpon Gods Children: Corrected they are but n *in iudgement, in* o *measure, not in furie,* least they should bee consumed. *Vengeance is kept in store for the Children of disobedience. In this terrible manner comes the Lord Iesus to the Iudgement of the great day;* so attended with his mighty Angels; so Armed with flaming fire; so fitted and compleately furnished, to render vengeance to the whole World of the vngodly.

n Ier. 10 24.
o Isai 27.8.

Oh consider this you that forget God, while yet the day of Grace and Saluation lasteth: before Anguish and trouble take hold vpon you, as trauell vpon a woman with childe; and you runne in vaine to Rockes and Mountaines, to shelter you from the wrath of the Almighty. *Tremble and sinne not: Breake off your sinnes by Righteousnesse, and your iniquities, by mercy to the poore; Loe, let there be an healing of your errour.* Why will you prouoke the Lord to anger? *Are you stronger then he?* Behold him guarded with millions of mighty Angels. Oh stubbornnesse of stubble against the fury of the great Iudge; the *God that is* in his wrath, p *a consuming fire.*

Vse 1.

p Heb. 12. 29.

Yet say, Lord say, for thy terrors haue pierced mee; *who shall dwell with* q *deuouring fire?* who shall stand before *continuall burnings?* Hee *that walketh Righteously, &c.*

2.

q Isai 33. 14, 15, 16.

Now blessed bee GOD, who hath prouided vs wherewith to approach the terrour of that day with comfort, to lift vp our heads with ioy in that day, so fearefull to the wicked: It is to GODS Children *the day* of their full *Redemption*, Luke 21.28.

r Phil.3.9. 1. Oh *what dung and drosse* is Riches, all things to this, *to bee found in Christ hauing the Righteousnesse of Faith.*

2. *Repentance* from dead workes, makes that day, *a time of refreshing*, Acts 3.19.

3. Faithfulnesse in our callings makes it a day of Blessing: *s Blessed is the Seruant Whom the Lord shall then finde so doing.*

s Luke 12.43.

For whom is this vengeance prouided? 1. *For them that know not God. Quæst.* Are any such? *Resp.* 1. Notices of a Deity some are borne with vs. 2. There is knowledge of God that may be acquired: I am sure is offered to all, Iewes and Gentiles in contemplation of the creatures. But *confused knowledge is as no knowledge: Distinctest knowledge of God, not being affectiue, is reputed Ignorance.*

t Psal.19.3. Rom.1.20.

Generally Interpreters take it a description of Gentiles: who though they knew God by his workes, yet know him not by his Word: therefore *grew vaine in their discourses, and their foolish heart was full of darkenesse.* Ephes. 4.17, 18.

I subscribe: yet thinke the same vengeance, if not greater, kept in store for Christians: who, in greater light, remaine still in darkenesse. Except perhaps wee may thinke there are Christian-Pagans in this behalfe. Men, I am sure, many amongst Christians, as grosely ignorant of Gods nature and will, as euer were Pagans; As if we had amongst Christians; Nominals, and Reals. Trueth is, an Ignorant Christian is but *Nomine tenus Christianus, Re paganus.* And to such is heauier vengeance reserued in respect of Ignorance, then for veriest Idiotes amongst Pagans: Let then Christians vnder the same crime, bee reputed meant in *Pauls* description.

Sure

Sure it is, *Ignorance whether in Christian or Pagan layes open to the vengeance of the great day.* Luke 12.48.

There is *Simple nescience*; and there is *culpable Ignorance*: *That* wee conceiue to bee bare absence of knowledge in things not reuealed, or commanded to be knowne. *u Angels know not the day and howre* of Iudgement: *Nor the Sonne himselfe*, as Man. The particular Reason of particular Election and Reprobation, Saint *Paul* knew not, It was their faultlesse nescience; not their culpable Ignorance. u Mar. 13.32.

This, wee describe the priuation or want of that diuine knowledge which ought to be in vs. I meane of things reuealed and commanded to bee knowne. A double light God hath granted to the sonnes of men, whereby to make knowne himselfe vnto them. 1. His Workes. 2. His Word. Eyes also hee hath giuen them, to make benefit of that light. 1 Sense and Reason. 2 His Spirit and Faith. *Those*, vouchsafed to all, Iewes and Gentiles. *These*, tendered to all, and euery in the Church of God.

Ignorance, whether inuincible, or negligent, or wilfull, neither excuseth a *toto*, in things reuealed and commanded to be knowne. That made our Sauiour say. Ignorants are ** beaten though with fewer stripes*: eternally damned, though not so much tormented. * Luke 12.48.

How slender then is the Comfort framed or fancied from the Tepicke of Ignorance? so applauded yet, as if it should doe steed in the day of wrath, as much as exactest knowledge in the mystery of godlinesse, saith Saint *Austin*. The vtmost aduantage simplest Ignorance can doe then, is but *vt mitius ardeant*. *Use.*

To rouse vs out of it, Meditate; Such 1 *x Aliens from the life of God*. 2 In *y snare of the Diuell*, holden captiue of him at his pleasure. 3 No way assured of their being in Couenant of Grace. For such all haue the *z vnction teaching all things*: are *a all taught of God*: *b know him from the least to the greatest*. x Ephes. 4.18. y 2 Tim. 2.26. z 1 Iohn 2.27. a Iohn 6.45. b Ier. 31.34.

Meanes. See 1 *c* Excellency of knowing Christ; suppose that knowledge *Treasure*, *d* thou *wilt digge for it* as for c Phil. 3.8. d Prou. 2.4.

for *ſiluer*; ſearch, as for Rubies. 2 Bee [e] *a foole in* thine owne conceit: lay downe proud opinion of Natures acuity in the myſteries of God. 3 [f] *Attend at the Gates of Wiſedome*: Propheſie is the *key of knowledge*. [g] *Paſtors are giuen to feed with knowledge and vnderſtanding*. Will you, nill you, you muſt ſeeke knowledge at their mouthes. [h] *Their lippes* are your *ſtorehouſe*. 4 [i] Pray to bee illightned.

e 1 Cor. 3. 18.
f Pro. 8. 33.
g Ier. 3. 15.
h Mal 2. 17.
i Pſal. 119. 8.

The ſecond ſort lyable to vengeance: *thoſe that obey not the Goſpell of our Lord Ieſus Chriſt*. Circumſcription of Chriſtians according to Interpreters. Their generall ſtile is with *Paul, the* [k] *Children of diſobedience. They ſhall lye open to that vengeance*, yea though their knowledge were Angelicall. Chriſt *is Author of Saluation to thoſe* onely *that obey him. The wrath of God* comes, abides *vpon all the children of diſobedience*: in fuller weight for that they ſaw. *Iohn* 9. 41. & 15. 22, 24. *Iam* 4. 17.

k Epheſ. 2. 2. & 5, 6.

Reaſons are: 1 Their ſinnes grow neere the nature of preſumptions, of wilfull and malicious ſinnes.

2 Adiuments to obedience haue beene more; vnderſtanding hauing preſented to their will, the goodneſſe of Chriſtian duties.

Whither the diſobedience bee in not doing, or omitting duties preſcribed and knowne; or in doing euils knowne to bee interdicted, it matters not. *Non parcet pungenti qui minatur & ſterili.*

Vſe.

We liue in the deluge and [l] inundation of knowledge, propheſied by *Iſai*: would God our practiſe were in any good meaſure anſwerable. I would then bee inclined to thinke, the body of our Chriſtendome ſhould be ſaued. But *God hath* [m] *multiplied the Nations, yet not increaſed the Ioy*. Contemplatiues we are moſt in matter of faith and piety; our Religion is moſtly talke and diſcourſe.

l Iſai 11. 9.
m Iſai 9. 3.

Saint *Peter* exhorts *to* [n] *ioyne to Faith, Vertue; to Knowledge, Practiſe*: not *to* [o] *bee idle and vnfruitfull in the knowledge of our Lord and Sauiour*. 1. Conſider, knowledge though an excellent gift, yet is none of the Characteriſticall to diſcriminate vs from Reprobates. *Διάκρισις* is the name

n 2 Pet. 1. 5.
o 8.

name of damned Diuels, for excellencie of knowledge. And as good Angels, so haue they *learned by the Church the manifold wisedome of God, Eph.3.10.*

2 Not connexion only of Graces is to be seene in Gods Children; but subordination of one to other; of o knowledge, we are sure, to practise. Nothing is reuealed of Gods Nature and will, that we may onely know, and delight our selues in the speculation: nor is any thing in Christianity so meerely speculatiue, but its made ground p of practise.

o Iohn 13.17.

p 1 Par.28.9.

3 The rule of Retribution is not our knowledge, but our practise: *Euery man receiueth according to what hee hath done.* Prophets disobedient are dismissed with *Nescio vos. Mat.7.22,23.*

4 If knowledge be that wee labour for, what better meanes of improuement, then q conscionable obedience: Hereby grew *Dauid wiser then the aged; then his Teachers, euen by keeping Gods precepts, Psal.119.99,100.*

q Iohn 7.17.

5 Conscience rouzed by Gods wrath is torture no lesse then racking: yet most, where knowledge hath bin most abundant.

Obey not the Gospell. Gospell then *as well as Law, enioynes obedience*; containes not onely promises of mercy, but precepts of duty. r *Repent and beleeue*, are precepts of the Gospel. *Loue God aboue all, Thy Neighbour as thy selfe.* So not Law onely, but Gospell commands thee. This is *the old and new Commandement. Nouum*, 1. *quia renouatum*: 2. Pressed on new grounds; Such as nor Prophet nor Patriarch euer saw to *enforce it.* There are Gospel, as well as Legall Ethicks: Moralities all as many Euangelicall, as Mosaicall. Truth is, there is no duty which the Law morall requires, but the Gospell prescribes, and vrgeth on equall tearmes of necessity to saluation. Its not absurd to say, the whole of what the Law prescribes, for the *modus* and *Gradus* of obedience, is in the Gospel also prescribed: these differences obserued.

r Mar.1.15.

1 The Law allowes none, but our owne personall obedience, after euery Iota and tittle. The Gospel affords performance by a surety.

2 The

2 The Law winkes at none, no not least imperfections of obedience: The Gospell offers more Grace, promising to crowne our gracious endeauours.

3 The Law prescribes, but enables not. Therefore is [f] *Letter*. The Gospell prescribes and assists: therefore is called *Spirit*: because with it goes the Spirit of power, enabling, in acceptable manner, to performe what is prescribed.

[f] 2 Cor. 3. 6.

Vse. - So that they doe ill inexcusably who make Law and Gospell fight in matter of prescript. And I thinke the decalogue, as its Rule of obedience, in any the Contents of it, cancelled, together with the *hand-writing of ordinances.* When yet [t] *Christ came not to destroy the Law, but to fulfill it:* And *Faith doth not abrogate the Law,* but rather *stablish it, Rom.* 3. 31.

[t] Mat. 5. 17. 19

Worse they, who conceiue the Gospell a doctrine of carnall liberty. As God an Idoll made all of Mercie, so his Gospell consisting onely of promises of mercie, not at all of precepts of duty. And this, forsooth, is their Christian liberty vnder the Gospell: freedome from obseruing the Law of God.

Liberty Christian proclaimed in the Gospell, is 1 From [u] yoke of Ceremonies. 2 From * Curse. 3 Iustification. 4 Rigorous exaction. 5 [x] Exasperating power of the Law Morall. Not at all from obedience of any iota or title comprised in any precept of the Decalogue.

[u] Acts 15. 10.
* Gal. 3. 13.
[x] Rom. 6. 14.

Therefore in Gospell doctrine obserue, 1 As many prescripts of duety, as promises of mercy. 2 Promises for their performance on Gods part, limited to condition of our performing the duties. 3 The euidence from which we gather our title to the promises, is our performance of the duties.

Gospell of our Lord Iesus Christ. So called, either for that hee is the *adæquatum obiectum* of it; the whole of Euangelicall doctrine hauing him for the matter: or, because by him, *as the Angell of the Couenant,* reuealed out of the bosome of his father. That clause seemes interposed, either to dismay the more from disobedience; or, to shew equity

in

In extreameſt vengeance inflicted on them, *that contemne him which ſpeakes from heauen.* See *Heb.* 2. 2, 3. & 12. 25.

VERS. 9.

Who ſhall bee puniſhed with euerlaſting deſtruction from the preſence or face of the Lord, and from the glorie of his power.

SPecification of the vengeance: where are 1. The whatneſſe of it, *deſtruction*, 2. The continuance, *Euerlaſting*. 3. The worker or meane inflicting, the *Face of the Lord and the Glory of his power.*

1. *Deſtruction*: vnderſtand, not an aboliſhing of their being. Oh how ſhall they wiſh they had neuer bin, or had bin bruits, or might ceaſe to be, when the day of that vengeance commeth. Rather of their well-being. *Non eſt vita viuere, ſed bene viuere.* Nor is it worth the name of being, to be miſerable: ſo miſerable, as to liue a dying life, to dye a liuing death.

2. *Euerlaſting*: their miſerie ſhall haue no end. *Their Worme dieth not; their fire neuer goeth out*: the fire is *vnquenchable* and *euerlaſting*. *Mar.* 10. 43, 44. *Mat.* 3. 12. & 25. 41, 46.

Reaſons. 1. That ſo endurance, ſith it will not bee in weight, there may be proportion betwixt their puniſhment and ſinnes, wherewith they haue violated that endleſſe Maieſtie.

2 They ſinned in *æterno ſuo*: Its iuſt therefore they ſhould be puniſhed in *æterno Dei*.

3 Their deſires to ſinne were infinite, endleſſe: they would liue euer, that they might ſinne euer.

4 Their impenitencie is endleſſe: obſtinacie of will in euill, is one of the ſinfull penalties of the damned.

Vſe. *Millenaries* erred through too much piety, and miſtake of ſome Scriptures; when they promiſed, ſome, to very

Pagans

Pagans and Diuels; others, to impenitent Christians, release from their Hell-torments. But fooles, may I tearme them, or mad men amongst vs? who hearing daily, and professing to beleeue, what we teach of extremity and eternity of Hell-torments, yet to enioy the momentanie pleasures of sinne, willingly depriue themselues of that eternall hyperbolicall weight of Glory; yea desperately plunge body and soule into euerlasting paine. *Oh consider you that forget God*; if yeares, as many as there are starres in the skie; millions of yeares, as many as there are sands by the Sea shore, might bring end to the paine, yet there were hope: But when eternity shall be added to extremitie of the Torment, the Recouerie is hopelesse: Whom should not these terrors pierce?

3 *From the presence of the Lord, &c.* At first sound, the words seeme to intimate the good, such are depriued of the presence of Christ, and fruition of his Glory: and may be conceiued to import that *pœnam damni*, as its called, their losse and depriuation of eternall beatitude, which they suffer, whosoeuer know not God, or disobey the Gospell. But attentiuely considered, rather signifie the cause, or meane inflicting their vengeance: *The very looke or face of Christ: His power, the glory or excellencie of his power easily procures it,* y *Hide vs,* they crie, euen Potentates, *from the face of the Lambe*: so terrible and full of Maiestie shall be his second appearing: with such a ease, euen with his looke, shall they be tumbled downe together into the bottome of Hell.

y Apoc. 6. 15, 16.

a See Psa. 2. 9.

Vse.

What meanes the insolencie of the mighty, *the guilded Potsheards* of the earth, to looke and speake so big? why triumph they ouer the Impotent? how dare they a *prouoke the Lord? Are they stronger then he?* Haue they forgotten who said, *he that is higher then the highest regardeth, and there be higher then they?* Eccl. 5. 8. You that pride your selues in your frowne, and call it your glorie, that multitudes tremble at your presence; suffer the thought to put an appall to your pride, and power, and pompe; that there is a countenance at which Angels tremble; a

a 1 Cor. 10, 22

power

power, to which Seraphims ſtoope; a preſence ſo maieſticall; a face ſo full of glory, before which you muſt ſtand to bee Iudged, whoſe very frowne can caſt Body and Soule into Hell fire. I ſay as *Dauid, tremble and ſinne not Pſalme* 4.4.

VERS. 10.

When he ſhall come to bee glorified in his Saints, and to be admired in all them that beleeue, (becauſe our Teſtimonie was beleeued among you) at that day.

A Repetition and new remembrance of the Time, when this vengeance ſhall bee inflicted: ſet out by another concomitant of it; the glorious aduancement of Gods Children. Conſiderable therein are, 1 The generall, *Glorification* of Saints. 2 The fountaine of it, the *Lord Chriſt, Who is glorified* in the glorifying of Saints. 3 The meaſure: *Admired.* 4 Perſons to whom intended, and their qualification, *Saints, and all that beleeue:* interlined there is in a Parentheſis, application of the Comfort to *Theſſalonians.*

1. *There is* then *a glorious eſtate reſerued for Gods children* againſt the day of Chriſts ſecond appearing. [b] *Glory, Honour, and Immortalitie to euery one that continues in Well doing.* [b] Rom 2.7,10.

Schoolemen will a little fill you with particulars: when they minde you of the *Dotes.* 1 *Animæ*; Viſion, Delectation, Comprehenſion, &c. 2 *Corporis*, Impaſſibility, Subtilty, Spritualty, Clarity, with the like. See them *ad* 4um. *diſtinct.* 49. Ad 4um. diſt. 49.

Their glory here, ſeemes that which preſents it ſelfe to the eyes of the wicked; in their 1. Aſſociation vnto Chriſt; they alſo *ſit on Thrones.* 2. Participation of [c] iudiciall power ouer the *World*, yea *Angels*; not onely by compariſon, but by ſuffrage of approbation. [c] Luke 22.30. [d] 1 Cor 6.2,3.

What may, if this will not, cauſe vs to digeſt the infamy and

and abaſures wee are ſubiect vnto? Proud nature of man, and vaine-glorious, how makes it good men ſometimes *more loue the praiſe of men, then the glory of God? Iohn* 12. 43.

Had wee *Pauls* wiſedome to looke from things temporall to things eternall, from our preſent contempt, to our future glory, wee ſhould eaſely reſolue to bee *yet more vile for the Lord.* GODS Spirit in Scripture thus armes vs against the Temptation. 1 Minding vs how God, from amongſt the *baſeſt and moſt* e *contemptible* of the world, hath pleaſed to make his election to glory. 2 Remembring vs of the many more f Indignities, Chriſt for our ſakes endured. 3 Sending vs to conſider our conformitie herein g to Prophets and righteous men, which went before vs, 4 Putting vs in minde, of what it euidenceth, *the* h *reſting of the glorious Spirit of God vpon vs.* 5 Withall, of the high account God makes of vs, honouring vs with his protection; intereſſing himſelfe in our contempt: dignifying vs with the guard of his glorious Angels, and their miniſtring vnto vs. 6 Chiefely of the Glory reſerued for vs againſt the life to come, to which theſe preſent abaſures doe after a ſort qualifie vs.

I beſeech you let it preuaile to worke in vs, what *Paul* exhorts vnto, *To* i *goe out of the world bearing the reproach of Chriſt.* 1 Examples wee haue frequent. *Moſes* prefers in choiſe the k *Rebuke of Chriſt*, before all earthly honour. *Dauid* reſolues *to be* l *more vile for the Lord. Apoſtles* m *reioyce in ſuch* reproach, as in their dignitie. 2 As wicked men are ſo much the more tormented, by how much more they haue magnified themſelues; ſo haue Gods children their portions of Glory, proportioned to their meaſures of Abaſures here on earth.

2 Yet this take notice of. The Glory how euer ours in fruition, yet is Chriſts originally, and from Chriſt, ours by communication, Wherefore *Hee* is ſaid *to bee glorified in his Saints.* There is a Perſonall Glory of the Mediatour: whereof ſee *Iohn* 17. 5. and there is his Sociall Glory, as I may tearme it, reſulting to his perſon, from the Glory which

e 1 Cor. 1 27, 28.
f Heb. 11. 2.
g Mat. 5. 12.
h 1 Pet. 4. 14.
i Heb. 13. 13.
k Heb 11. 26.
l 2 Sam. 6. 22.
m Acts 5. 41.

which hee communicates to his Children.

Indeed, *Coniunct With the Glory of Saints is the Glory of Chriſt:* ſo neerely, as that in *their glorification himſelfe is glorified.*

To which end conſider, 1. The vnion myſticall twixt Chriſt and his Church; Such as that Chriſt and his Church are one body Complete. The Church [n] *the fulneſſe of him who filleth all in all.* 2. Iſſuing from that vnion is, Influence of Grace and Glory into the Church from the Head. 3, Attend the meritorious procurement of that Glory to vs, to be meerely from Chriſt. *The Prince of our Saluation being therefore* [o] *conſecrated by Afflictions, that the Children might be brought to Glory.* 4. As the managing of all [p] proceedings in the laſt iudgement, ſo the [q] diſtribution of glorious Rewards is committed vnto Chriſt. 5. The efficiencie of it in vs, is of Chriſt by his power and Spirit: for its he *who* [r] *changeth our vile bodies to make them like to his glorious bodie:* that not without cauſe *Paul* ſaith, the Lord Chriſt is glorified in the Glorification of Saints.

[n] Epheſ. 1. 22, 23.

[o] Heb. 12. 10.

[p] Ioh. 5. 22, 27.

[q] Mat. 25. 31, 32, &c.

[r] Phil. 3. 21.

So that mee ſeemes the Scruple is groundleſſe, which yet perplexeth many of Gods Saints; that in their ſufferings and ſeruices they eye ſo much their owne Saluation and eternall Beatitude.

Vſe.

1. Know, there is warranted an vnder Reſpect to the reward, to incite vs to faithfulneſſe, *Heb.* 11. 26. & 12. 2. 2. And canſt thou ſay, there is in thee no reſpect to the glory of God? 3. But let this be weighed, that God himſelfe is our Beatitude; and that in ſeeking our Beatitude, wee ſeeke fruition of the glorious God-head: that in our glorification, Chriſt alſo is glorified; and in ſeeking our ſaluation, we ſeeke the glory of our Sauiour; So may this Scruple be ſufficiently exempted.

That meaſure of Zeale for God, and loue to men, in [s] *Moſes* and *Paul*, to mee ſeemes ſomething extaticall: the priuiledge of a few. Perhaps to be endeauoured by all; yet ſcarcely to bee hoped for by the ordinarie Ranke of Gods children, whiles this body, which is corrupted, cloggeth the ſoule.

[s] Exod. 32. 32. [t] Rom. 9. 3.

And to be admired. *The meaſure of their glory ſo great as ſhall fill the enioyers with wonder at the Grace, beholders with no leſſe then Admiration, at the power of the beſtower.* Truly ſaid *Paul*, *Things* u *prepared* for Gods Children are ſuch as *neither eye hath ſeene, nor eare heard, nor can it enter into the heart of man to conceiue.* See the wicked rauiſhed at the ſight, and expreſſing their wondering at ſuch change of Eſtate, *Wiſ.* 5.5.

u 1 Cor. 2. 9.

And is it not matter of wonder, to ſee man made of the duſt of the earth, his metall of the baſeſt, now made * *like and equall vnto Angels?* His minde, no more then ſand-blind in the things of God, then ſo x *bare-faced to contemplate* the glorious God-head. His will, in nature ſo oppoſite to goodnes; In grace ſo wauing and wauering in Reſolution, then ſo immutably faſtned, and by *Bernards* happy neceſſity, ſo linked to holineſſe, &c. who among Saints feeling this bleſſed change, ſhall not be rauiſhed with admiration at the power of the Author?

* Mar. 12. 25.

x 1 Cor. 13. 12.

But if we farther conſider our no deſeruings of ſo eminent Glorie; our deſeruings of the contrarie, together with the preterition of ſo many millions of men our Equalls, if not betters, many, in naturall condition; and their reſurrection onely to ſhame and contempt: How ſhall wee be able to ſatisfie our ſelues, in extolling and admiring the rich grace of our God and Sauiour Ieſus Chriſt? Whither there ſhall be in heauen Remembrance of things paſt on earth, is not altogether impertinently queſtioned. Of ſoules ſeparated the inquirie is vſuall, and thus reſolued from *Gregorie*: That Remembrance intellectuall there is both of ſinnes and penalties paſt, as matter to occaſion continuall lauding of Gods mercy in deliuerance. Niceties pertaining thereto, whither it bee with pleaſure or diſliking, whither with rationall ſorrow or without, I omit. This I doubt not, but the comparing of the miſeries they are freed from, with the Beatitude they then enioy, augments their ioy. The meditation of their demerits before, and after calling, enlargeth their hearts to magnifie and extoll the grace of their Redeemer.

Their

Their beholding the confuſion and horrour caſt vpon diuels, and damned Reprobates, compared with their owne Beatitude; eſpecially with reflexion of the minde vpon their equality in ſtate of nature, makes them no leſſe then admire the rich grace of Chriſt, *in* lading them with that tranſcendent, and hyperbolicall weight of Glory.

Lord that we had *Pauls* wiſedome in our Afflictions, *to y looke from things temporall, to things eternall.* His Art of comparifoning our preſent ſufferings with our future glory: how would it ſilence our murmurings? add courage to our faintings, and no leſſe then ioy in our greateſt tribulations. Brutes, as we are, no leſſe ſenſuall and ſtupid, while we *walke by ſenſe, and not by Faith.* Me thinkes if we but meditated the z *loue of God*, which they euidence; the a *quiet fruit* they bring; *the power of God* b *perfitted in our weakeneſſe* to our owne and other mens wonder, the damnation which they c free vs from, when they are ſanctified vnto vs? how ſhould they ſeeme leſſe then ſweet vnto vs? But when we ſhall conſider *the* d *Glory that ſhall be reuealed; The weight of eternall glory* to bee rendered *for light and momentanie afflictions* of this life, how can wee but be ambitious of the croſſe, as ſome Primitiue Martyrs were; and wonder at our fainting vnder feare or ſenſe of afflictions, for whom glory, no leſſe then wonderfull, is prepared againſt the appearing of Chriſt? I ſay as *Paul* on like occaſion, *Conſider what I ſay, and the Lord giue you vnderſtanding in all things.*

4 The laſt particle remaines: The perſons to whom this glory, this maruellous glory belongs. Thus they are pointed out vnto vs. 1. *Saints.* 2. And *Beleeuers*, ſuch onely, and ſuch all.

Two things are here obſeruable, 1. The limitation, to Saints and beleeuers onely. 2. The extent, to all that beleeue: no doubt, but to all Saints.

Saints in Popiſh language, heare none but who are Canonized: Among whom yet, who doubts? but may bee found ſome damned Spirits: ſith in Canonizing the Pope may erre.

Vſe.

y 2 Cor 4.18.

z Heb.12.6.
a 11.
b 2 Cor.12.9.
c 1 Cor.11.32.

d Rom.8.18.
e 2 Cor.4.17.

Amongſt our people, ignorant of Scripture Phraſe, none may ſo bee eſteemed, but thoſe *iuſt men, whoſe ſpirits are now made perfect* in heauen. In the ſtyle of the holy Ghoſt, All Gods people, but profeſſing ſanctity, are ſo named: though more ſtrictly, ſuch as by Gods Spirit are [e] *purged, though but inchoately, from all filthineſſe of fleſh and Spirit; and are growing towards full holineſſe in the feare of God.* The ſtyle is ſometimes with an ἕξοχὴν giuen to men *eximious in Sanctitie*: yet generally belongs to all GODS Children.

That to *them onely belong the Glory that ſhall be reuealed*, Scripture Teſtimonies are plentifull: hence it's called *the* [f] *inheritance of Saints.* Wherefore alſo the [g] vnholy and profane are excluded. Reaſons of congruence yee may obſerue reading the Scriptures quoted.

If any meaſure of profanenes might breed wonder in theſe laſt times, I ſhould maruell to ſee Chriſtians by profeſſion, men hoping for heauen, and ſetting their face that way, ſo generally auerſe from Sanctity: ſo ſcoffing out of countenance the ſtudie and endeauour of it. Saith *Peter* conſidering the terrour of the laſt day; [h] *What manner men ought we to be in holy conuerſation?* No meaſure ſhould ſuffice. Saint *Iohn* weighing the purity of the Iudge, and the condition of ſeeing him with comfort; [i] *whoſoeuer hath this hope, purgeth himſelfe as God is pure.* Saint *Iames* expreſſing imperat Acts of ſincere Religion, thus points to vs our meaſure of ſanctity: *to keepe our ſelues* [k] *vnſpotted of the world.* Saint *Iude* commands *to hate the* [l] *garment ſpotted of the fleſh.* Saint *Paul* allowes not [m] *naming of any vncleannes* without deteſtation. Nice ſcrupulouſnes about Ceremonies, and ſuch like trifles, what wiſe man either loathes not, or pittieth? And yet cries woe to all that violate, [n] *minima mandatorum*; approuing euen preciſenes in moralities, ſo it be guided by prudence.

As to Saints, ſo *to beleeuers is this glory appropried*; places are plentifull, ſee theſe pregnant, *Mar.* 16. 16. *Iohn* 3. 15. 16, 17, 18. whither Infidelity bee of more Negation, ſuch as in Pagans, to whom the name of Ieſus hath not bin heard:

[e] 2 Cor. 7. 1.
[f] Col. 1. 12.
[g] Heb. 12 14. 1 Iohn 3. 3. Apoc. 21 27.
Vſe.
[h] 2 Pet. 3. 8.
[i] 1 Iohn 3. 3.
[k] Iam. 1. 27.
[l] Iude ver. 23.
[m] Epheſ. 5 3.
[n] Mat. 5. 19.

heard: or of euill diſpoſition, as in vnbeleeuing, or miſbeleeuing Chriſtians, it matters little *ad pœnam damni*: Though that of ſenſe be greater to children of the Church. Miſtake not, as if I thought the not knowing, or not beleeuing in Chriſt, ſhall be imputed to a ſimple Pagan, as a crime to damne him. Howbeit, had hee beleeued, he had bin ſaued: not beleeuing he periſheth in his Paganiſme.

I like pittie though it bee a little fooliſh; yet would haue no man wiſer then his maker: what if the body of Paganiſh Nations periſh? what, when their Infidelity in which they periſh is inuincible? Its pittie of them they ſay: And God ſeemes either not iuſt, or not ſo mercifull. *Anſ.* Pittie be it: who allowes not o conde ling their miſcarriage? yet neither is God iniuſt, in not ſhewing them mercie to ſaluation, ſith, 1 that gratuitous. 2 And *hee* p *made them righteous.* 3 And they are *inexcuſably* ſinfull in violating the rules of naturall law, reſerued in their Notice. But is God leſſe mercifull? Nay rather more q *to the veſſels of mercie:* whom from among ſo many millions of men and women, of equall condition in nature, hee hath ſelected to magnifie his mercy vpon. The mercies of God are better priſed by weight, then by number of enioyers.

Vſe.

o Rom.9.2.

p Eccl.7.31.

q Rom.9.23.

But wee paſſe to the extent. As to Saints and beleeuers onely; *ſo to all Saints:* for (which is more doubtfull) *to all beleeuers* doth this heauenly glory belong.

That *to all Saints*: theſe Scriptures are pregnant. The *inheritance* belongs *to r all them that are ſanctified.* Beatificall viſion *to all that are ſ pure in heart:* wherefore the ſanctified are ſaid *to be t ſealed to the day of Redemption.* And the *firſt fruits* of the Spirit, is called the u *earneſt of our inheritance.*

r Acts 20.32.

ſ Mat.5.8.

t Eph.4.30.

u 2 Cor.1.22.

They erre, who extend Sanctification to Reprobates. What ſay they to this Argument? Euery ſanctified man is glorified. No Reprobate is glorified. *Ergo*, nor ſanctified. 2 * *Elected* we are *to ſanctification of the Spirit*, ſuppoſe you to the cõmon ſolaces of Reprobates. 3 Or think we Chriſts merit and x interceſſion, by which the Spirit of

Vſe 1.

* 1 Pet.1.2, Eph.1.4.

x Iohn 17.9.

Sanctification is procured, intended to Reprobates? 4 Not giuen them, ſaith our Sauiour; *the* [y] *world cannot receiue him.* But *de hic alibi*, the homonymies wherewith Aduerſaries haue perplexed the queſtion, are elſewhere noted and explained.

[y] Iohn 14.17.

Let Gods people make ſure to themſelues their ſanctification, they make ſure their [z] election, calling, glorification. Thus ye may in part diſcerne it. 1 The leſſe [a] earthly-minded, the more ſanctified. ἅγιος *quaſi* ἀγαῖος or ἀνὴρ τῆς γῆς. 2 Its comfortable to ſee in our ſelues the [b] connexion of all vertues gracious: *to bee failing in no gift* or fruit of the Spirit, argues our through, our true ſanctification.

[z] 2 Pet.1.10.
[a] Col.3.2.
[b] 2 Pet.1.5,6.

3 Eſpecially if theſe *things be in vs and abound*; yea if they be but growing, that argues life of grace in vs.

[c] 2 Pet,1.8.

4 In exerciſe of them, conſtancy and reſolution is ſpecially comfortable.

5 Moſt when the motiue is obedience to the commander, [d] Loue of the Inioyner; and the end, that the Author in all things may be glorified, *Mat.*5.16.

[d] 1 Cor.13.3.

The greater queſtion is, whither to all that beleeue? for euen [e] *Diuels beleeue*; and we read of [f] reuolters from faith, whoſe damnation is as certaine, as if damned already in chaines of darkneſſe; how then ſaith the Apoſtle, this Glory belongs to all that beleeue?

[e] Iac.2.19.
[f] 1 Tim.4.1.

Reſp. Pardon vs a little, to ſee if Schooles may helpe vs in this inquiry. Of faith, as of other vertues, they make two kindes. The one Acquiſite; the other Infuſed. Acquiſite, ſuch as may be wrought out of power of Nature, by meanes attempered to the vnderſtanding ſubſiſting within the ſtate of Nature. As when a man aſſents to Theologicall Truths, moued by humane perſwaſions: as for reuerence or loue he beares to the Teacher; or for miracles wrought to auouch them; or for Reaſons and Arguments, potent in the eye of Reaſon, to worke ſuch perſwaſion.

Infuſed, wherein the vnderſtanding is eleuated from all its Naturals, and illuſtrated by ſo diuine power, that it giues credence to things aboue Reaſon, leaning onely on the

the firſt verity, the truth of God the Reuealer; this being the thing which makes him aſſent, becauſe God ſpeakes and teſtifies it. Infuſed its called, either by alluſion to the g phraſe of the holy Ghoſt; or becauſe its meerely from without, there being no power Naturall in man to procure or receiue it, ſaue onely that which they tearme obediential: whereby man, as other creatures, is borne to obey Gods Action, or his working vpon him, to be made whatſoeuer he may be made by diuine power.

g Ioel 2.28.

Of faith infuſed, they make two kindes: one formed, as their tearme is, by Charity: the other formeleſſe, ſeperate from Charity, which they call formeleſſe, not becauſe it lacks matter or forme, or any thing required to the nature of Faith: for euen this Faith, they ſay, is perfect *quoad ſpeciem*: and is true faith in *genere Naturæ & moris*; that is, hath the true nature of Faith, and is a vertuous quality. But formeleſſe they call it, when ſeparate from Charity, becauſe it wants what ſhould forme it to the nature of a gratuitous or gracious gift, or fit it to atchieue the ſuperexcedent End, eternall Beatitude; or as *Scots* tearmes are, it wants what ſhould forme it to Acceptability; or as h *Bellarmine*, to make it Actuous and operatiue.

h *De Iuſtif. lib. 2. cap. 4.*

In all this, ſetting apart ſtrangeneſſe of Language, and their ſecret intention of making Charity enter our Iuſtification, me thinks the ſentence is orthodox, and conſonant to Scriptures: *faith* ſauing *workes by loue, Gal. 5.6*, And if *a man ſay he hath faith, and haue no workes*, i *can that faith ſaue him?* Thus vnderſtand the Apoſtle. *All that beleeue*, I ſay not *quocunque modo*, ſuppoſe by faith Acquiſite, as diuels, and many profeſſed Chriſtians; or by faith dead, and vnoperatiue; but all that beleeue with that *faith which worke by loue*; to all ſuch belongs the glory of Gods Kingdome.

i Iac. 2. 14.

Or, what if we call to minde the three internall Acts of Faith? which *Thomas* ſaith are all acts of one and the ſame habit of Faith: 1 To beleeue God ſpeaking in his word. 2 To beleeue that he is God, and a rewarder of them that ſeeke him. 3 To beleeue in God; that is, as I interpret, to reſt and relye our ſelues by confidence and affiance, on

God and his Chriſt, as onely Authors of Righteouſneſſe and Saluation. *In all ſuch beleeuers will Chriſt bee glorified,* in communicating to them the glory of the Kingdome, which hee hath promiſed. To this purpoſe Scriptures ſpeake pregnantly, *Iohn* 3. 16. 36 *Iohn* 5. 10. 11, 12, 13, *&c.*

Vſe. There be who enlarge promiſes, ſtreiten precepts. The promiſe of life they ſuppoſe made to all beleeuers, howſoeuer entertaining into their Aſſent, the doctrine of faith publiſhed in Scripture; the faith required, is ſuppoſed to be a bare and naked aſſent to diuine Reuelations, without care of good life. Againſt theſe is Saint *Iames, cap.* 2. *tot.* and *Auguſtine.*

There be that ſtreiten promiſes, enlarge precepts; alas, to how much perplexity of their ſoule? As if faith required, were of neceſſity to bee, of all Articles and circumſtances thereof, explicite; ſo firme and ſteddy at all times, as neuer to conflict with Infidelity: to ſuch faith onely, in their opinion, belong the promiſes. But then ſaid the Prophet in vaine, *k* *hee ſhall not quench the ſmoaking flaxe:* Then that's falſe, that the Goſpell requires *Truth,* not *perfection* of faith and other vertues. Then are not *l* *Infants* in Grace, Gods children; nor Chriſt propitiatour for imperfections in gracious practiſe. And yet as hee is *Author of ſalnation to m all that obey him,* though obedience bee ſometimes interrupted, alwayes imperfect. So will he be glorified in glorifying all them that beleeue, I ſay not as *Abraham* onely, with *n* *fulneſſe* of aſſurance; but as the blinde man in the Goſpell, *o* bewailing and praying againſt Infidelity and doubtings.

k Iſai 42.3.

l 1 Iohn 2. 1, 2

m Heb. 5. 9.

n Rom. 4. 21.

o Mar. 9. 24.

(*Becauſe our Teſtimonie was beleeued among you.*) This clauſe included in the Parentheſis, hath apparently this Scope, to apply the generall fore-mentioned, to the comfort of theſe particulars among beleeuers: *q. d.* And this I ſay for your comfort, becauſe our Teſtimony, that is the Euangelicall doctrine to which we gaue Teſtimony that it is of God, found credence and beliefe among you. How that generall doctrine auailes to their comfort being ſo qualt-

qualified, you eaſily apprehend, conceiuing the diſcourſe on this wiſe. All that beleeue the Goſpell ſhall partake in that maruellous glory. But you haue beleeued the Goſpel; therefore ſhall haue ſhare in that heauenly glory.

But doth not the Apoſtle, in this Application of the generall to this particular people, more then intimate, that *generals of promiſe, or bleſſing, or comfort, deliuered in Scripture, are intentionally meant to particulars rightly qualified?* Or that Gods ſpirit ſpeaking in generall, ſpeakes to particulars couched ynder the generall? As thus, when to all Saints and beleeuers, hee promiſeth the inheritance, ſpeakes hee not to mee, in caſe I be ſanctified, and a Beleeuer?

That a man may wonder Papiſts ſhould on this ground reject particular Faith, becauſe wee lacke a particular word; whereas truth is, wee haue a word intentionally particular. I pray tell, is not the word of promiſe as particular, as the word of Threatning, or Command, or prohibition? Thus conceiue; when the command is giuen to *feare the Lord, and depart from euill*, though *Peter* and *Paul* be not mentioned in the Command, Is it not therefore meant to *Peter* and *Paul?* Belike they are not bound to obey, ſaue in what is commanded them by name. When its ſaid, *you ſhall not ioyne mariage with the daughters of a ſtrange God*; is it not all one, as if hee had ſaid, neither thou, nor thou whoſoeuer thou art? When God threatens the *drunkard to bee cloathed with ragges*, the *whoremonger to bee brought to a morſell of bread*, is it not applicable, in the intention of the ſpeaker, to euery particular ingaged in thoſe ſinnes? So when the promiſe runnes, *Whoſoeuer beleeues, and is baptized, ſhall bee ſaued*: why ſay wee, wee haue no particular word to beleeue that wee are in ſtate of Saluation? When its meant to euery particular beleeuer, and wee know, or may know that wee beleeue. Tome, I aſſure you, it ſounds as particular in caſe of my Faith and Repentance, as if our Sauiour himſelfe ſhould ſay vnto mee, as to him in the Goſpell, *Sonne thy ſinnes bee forgiuen thee.*

Vſe.

p Deut 7.3,4.

q Pro.23.21. *r* 1 Cor 6.15.

Elſe,

Elſe, what is the particular word we want to breed particular aſſurance? A word perhaps particular to mee, to tell mee, I beleeue or Repent. *Reſp.* Is that the matter? 1. Hitherto it hath beene vnderſtood of a word teſtifying Gods Act to man, in pardoning ſinnes, Iuſtifying the ſinner, &c. not of a word teſtifying the Act of man. 2. Need I a particular Word of God to tell mee I beleeue? Why more then to tell mee I loue, I feare, I hope, &c. when as the ſoule [f] *knowes it owne Acts* or motions, by its owne imbred faculty: themſelues acknowledge in the vnderſtanding *Actum Reflexum*. And why not my Acts vertuous or gracious, for my comfort, and thankfulneſſe; as well as my vitious Actions, to breed mee terrour and Repentance?

f 1 Cor. 2. 11.

Queſt. But the rectitude of theſe Acts, the ſoundnes of theſe graces, can my ſoule know? *Reſp.* Thy minde informed by the word of God, vpon due examination, may as well know rectitude, as diſcerne the Acts. I may as well know that my faith reſts vpon the verity, as that I beleeue *quocunque modo*: for knowes not my minde her motiues, as well as her motions? Or, if by imperate Acts of faith, which infallibly teſtifie preſence of true Faith, I would iudge, may I not ſay I haue a word particular to teſtifie truth of my Faith? As when my *Faith* [t] *purifies my heart*, [u] *Workes by loue*, haue I not a word to teſtifie, that my Faith is vnfained? As punctuall it is to me, and as particular to teſtifie the ſoundnes of my Faith: As if an Angel ſhould ſay to me as to *Cornelius*, * *Thy prayers and Almes-deeds*, thy faith and Repentance *are come vp in remembrance before God.*

t Act. 15. 9.
u Gal. 5. 6.
* Act. 10. 4.

Howbeit, from *Pauls* example, Miniſters of the Church haue their direction, to *apply the generals of promiſe and comfort to their people, prouided alwaies, they be qualified to partake them*, See *Act.* 2. 39. & 13. 38. 2 *Sam.* 12. 13,

Such Application hath warrant from example of Prophets and Apoſtles; from intention of the promiſer; and tends much to comfort of weake conſciences: Conſidering they know, or may know, their miniſters as Gods mouth;

And

And his inſtruments x Authorized *to remit ſinnes*, and to ſeale vp to them life and ſaluation. x Iohn 20.23.

What will our ſcoffing Catholiques ſay, if from the ordinance and vſe of the miniſtery as its exerciſed amongſt themſelues, wee deriue a particular word for particular Faith to reſt on? *generale applicatum ad hunc & hunc*, is it not particular? when in their *forum pœnitentiale* they pronounce the ſentence of abſolution vpon the penitent. *Ego abſoluo te, &c.* Doe they giue him a particular word for Faith to reſt on? or doe they require diuine Faith, or onely humane to be giuen to their teſtimony ſo particularized? Will they ſay humane onely? *Apage*: for how ſettles that the conſcience? Or where is, *qui vos audit, me audit?* Or how ſay they, when they remit, God remits? If diuine, then there is a Word of God particular for it to reſt on: and ſo particular Faith is no longer preſumption, ſith it hath a particular Word of God to build on: as apparently it hath, when generall promiſes are Regularly applyed, and by authority delegate from God. *Vſe.*

And what's the ods, tell mee, betwixt this priuate abſolution, and that publique in our preaching, for the matter of particularity? When *Peter* tould beleeuing Iewes, *that the* y *promiſes were made to them*, was it not all one, as if hee had ſaid to euery particular of them beleeuing, to thee and thee? y Acts 2.39.

But in Application of generall promiſes, or comforts, let prudence make vs cautionate ſo, as firſt to diſcerne, as farre as we may, their qualification. *To you is this Saluation ſent:* But you muſt *beware of that in the Prophet,* z *Behold ye deſpiſers and wonder,* The charge is *to* a *put difference; to* b *take away the pretious from the vile:* for *Will you* c *giue life to the ſoules of them that ſhould not liue?* or will you *ſtay the ſoules of them that ſhould not dye?* To *kill the hearts of the Righteous,* To *ſtrengthen the hands of the wicked:* To *condemne the iuſt,* and to *iuſtifie the wicked are both* equally *abominable,* To your comfort I ſpeake it ſaith the Apoſtle, *becauſe our teſtimony was beleeued amongſt you.* z Acts 13.41.
a Iud. ver. 22.
b Ier. 15.19.
c Ezech. 13.18. 19.22.

Our Teſtimony was beleeued. Something pertaining to the

the Nature of Faith, diſcriminating it from other habits and Acts of the vnderſtanding, might heere bee obſerued. As that it hath for the *materiall obiect*, *ſomething teſtified*: for the *formall obiect*, the *verity and Authority of the Teſtis*. This being the Reaſon of aſſenting, the Reall, or ſuppoſed truth, and authority of him that teſtifieth. *Intellectus*, they ſay, is of principles, whoſe light is ſo cleere, that there needes no *medium* to induce their entertainement for true. Science, of Concluſions, by force of a *medium* neceſſary and demonſtratiue. Faith of things ineuident in themſelues, indemonſtrable by Arguments neceſſary: of Concluſions or Articles aboue Reaſon, in diuine faith infuſed: the aſſent being wrought not by argument, or other euidence, but onely by authority and verity of him that teſtifieth. What moues me to aſſent to the Article of the Trinity? Onely the Teſtimony of God, who alone knowes himſelfe, and the manner of his owne exiſtence. Now whither this Teſtimony diuine be immediate or mediate, it matters not the nature of diuine Faith, ſo it bee a diuine Teſtimony whereon we reſt. Not onely that voice of God from heauen, *This is my beloued Sonne*, But that alſo of Prophets and Apoſtles, *ſpeaking as they were* a *inſpired by the holy Ghoſt*, is this diuine Teſtimony. Whither that alſo of the Church ordinary that now is, is matter of queſtion, but impertinent to this occaſion.

a 2 Pet. 1 21.

At that day. Returne to ſpecification of the Time before mentioned: which before hee had thus periphraſed; At *the Reuelation of the* Lord Ieſus from heauen, *ver.* 7. *When he ſhall come to be glorified* in the Saints, *ver.* 10. I ſay, at that day ſhall tribulation be rendred to them that trouble you; Reſt, to you that are troubled.

I ſay as the Apoſtle. *Be ſtill and patient your hearts vntill the comming of the Lord*: So much the rather for that that day draweth nigh.

VER.

VERS. 11,12.

Wherefore alſo we pray alwayes for you, that our God would count you worthy of his calling, and fulfill all the good pleaſure of his goodneſſe, and the worke of faith with power.
That the Name of our Lord Ieſus Chriſt may bee glorified in you, and you in him, according to the grace of our God and the Lord Ieſus Chriſt.

ANnexed to the other grounds of Comfort, is this prayer of the Apoſtle and his aſſociates, on their behalfe. And it is certainely *full of comfort, to partake in the prayers of Saints:* wherefore yee may obſerue it intreated earneſtly by [e] *Chiefetaines* in the Church: and witneſſe Saint *Iames*, *It* [f] *prevaileth much, if it be feruent.*

e Ephes 6.19.
f Iam.5.16.

Particulars of the text you may number theſe. 1 Their fact, amplified by circumſtance of time; *We pray alwayes, in ſtatis precibus.* 2 The occaſion or intention εἰς ὃ. 3 The matter, of three members. 1 *That God would vouchſafe them his calling.* 2 *Fulfill the good pleaſure of his goodneſſe.* 3 *And the worke of Faith, &c.* 4 The end or iſſue, that ſo the *name of the Lord may be glorified.*

Εἰς ὃ: vnto which, that is, that Chriſt when hee comes may be glorified in glorifying you, we pray: by our prayers deſiring to further you, to the attainement of the glory prepared for you.

So *doeth no certaintie of ſaluation, whether of the obiect, or ſubiect fruſtrate our deuotions:* inaſmuch as they are meanes ſanctified and prepared, as well to procure what is prepared, as to aſcertaine vs the more of our ſharing therein: *The foundation of the Lord ſtands ſure*; who can, I ſay not raze, but ſhake it? *Yet let all the veſſels of honour call vpon the Lord, and depart from iniquitie:* by this meanes they further execution of the decree; and hereby know themſelues to *be veſſels of honour prepared to glory.* 2 Tim.2.12,20. See 2 Pet.1.10.

Apageſis Athee Ἀσυλλόγιστε, who thinkeſt neglect of deuotion

devotion or sanctitie issues natiuely out of the doctrine touching certaintie of Saluation: Whither certaintie insisteſt thou on? that of the obiect. *Answ.* It puts, it implies deuotion, sanctitie, for *whom hee predestinateth, hee* g *calleth, with a* h *holy calling*, a calling that makes holy; he i *chooseth to be holy*: hee chooseth *to saluation to be atchieued by sanctification of the Spirit, and faith of Truth*, 2 *Thes.* 2. 13.

g Rom. 8. 30.
h 2 Tim. 1. 9.
i Eph. 1. 4.

That of the subiect? *Answ.* ἀνισάλα: that a man should be assured of Saluation, and neglect deuotion and sanctification; for hence ariseth his assurance. Longer then hee knowes and exerciseth Sanctity, hee is not, nor can be assured of his title to Saluation. Longer then hee feeles the *Spirit of Grace and deprecation*, actuous in him in one vertue or another, he cannot be assured of his Election to glorie. I confesse there is what may stay the soule from despairing in particular miscarriages, or in the cessation of sensible operatiuenesse of Grace, as calling to minde the former testimonies of Grace in the heart. Howbeit in that state, the assurance is tremulous, the minde pendulous, and not able firmely to hold perswasion of being in state of Grace, till the blessed restitution to doing first workes be vouchsafed. But hereof *alibi*.

We pray, &c. that our God. Generals belonging to all three members of the matter are: 1 That to God. 2 They pray. 3 And in the note of application (*our*) seeme to apprehend a fauour of God to themselues, in case the blessings were vouchsafed to this people.

It sauours of Grace to find pleasance in others gracious estate; to count it our owne benefit from God, that our brethren are enriched with Graces that accompany Saluation. It argues our k fellow-vnion in the body of Christ; our *fulfilling the Royall Law of louing our neighbour* l *as our selues*, when we loue him *ad idem bonum*, eternall beatitude, as Saint *Augustines* exposition runnes.

k 1 Cor. 12. 26.
l Iac. 2. 8.

Emulation I like well, if well interpreted. Suppose the imitation of vertue, and eager desire to partake it; yea though it be with griefe that we want, what others enioy

in

in goodnesse, so wee grieue not at their enioying, but for our owne want.

But let enuie rot their bones on whom it fastens, griefe I meane, and spight at other mens gracious estate: for what doth it impeach our owne? how doth it not rather further it? adding lustre to the body mysticall, whereof we professe our selues members. Their censure is by the Apostle, *that they* m *Walke in the Way of Cain:* hee might haue said of the diuell, with whom they may expect to haue portion in punishment, sith they resemble in what is most diabolicall; most abhorrent from gracious disposition. ἀξιώσῃ τῆς κλήσεως.

m Iud. ver. 11.

Vouchsafe you his calling: the matter of his Petition: ἀξιώσῃ; *dignetur*, deigne, vouchsafe, of fauour grant you the calling.

What is the Calling. *Answ.* Sometimes vnder that tearme comes the *terminus ad quem* of Calling; the thing whereto wee are called; so some conceiue it here meant: his calling, that is the glory whereto he hath called you: that, in *Pauls* tearme, is *the* n *price of the high calling of God in Christ Iesus.* 2 Sometimes it denotes the Act of Calling; as *Rom.* 8. 30. 2 *Tim.* 1. 9.

n Phil. 3. 14.

If we follow the first sense, this *Paul* meanes, that the Lord would of fauour vouchsafe them fruition of heauenly happinesse, sharing with Saints in their inheritance.

Must that be begged of God, as a boone, to Saints, beleeuers, halfe-Martyrs as were *Thessalonians?* And when its giuen, is it but deigned, vouchsafed them of fauour from God? Certainly, it was *Pauls* opinion, *There is noreall worthinesse in our persons or actions, or qualities inherent, whereby we may claime eternall glory.* 1 Then why beg we it? 2 Why as a boone and fauour vouchsafed? Why rather is it not exacted as due, *ex Regula Iustitiæ?* Truly said the Apostle, *Eternall life is* o χάρισμα *a free gift of God*; there being no obligation accruing from worth of our workes, that should binde him to render it, By promising he hath made himselfe our debter; and Christ hath merited to vs our Crowne.

o Rom 6 23.

But

But ſhall we dare to plead our owne worthineſſe of that weight of Glorie? Conſider 1 the [p] infinite diſproportions betwixt the beſt ſeruices and that glory. 2 The imperfection, [q] pollution of our beſt obedience. 3 The no [r] profit wee bring to the Rewarder. 4 The many [ſ] interruptions of our moſt conſtant obedience; thou wilt ſay as *Bernard*; *meritum meum miſeratio Domini*: pray as *Paul*, when thou haſt done and ſuffered all thou haſt been called vnto. Lord deigne mee of fauour, grant mee ſhare in the price of the ſupernall calling.

[p] Rom. 8.18.

[q] Iſai 64.6.
[r] Iob 22.2,3.
[ſ] Iac 3.2.

But what ſhould hinder to interpret, the Act of calling. Is that it, that they were already called to faith, efficaciouſly? ſo reaſon ſome learned Interpreters.

But *calling*, we know, is *not all perfitted in the firſt inſtant of Conuerſion*: ſtill we haue neede of Gods call; his inuitement and efficatious perſwaſion, to bring vs more and more out of power of darkneſſe, into the Kingdome of Ieſus Chriſt. Elſe why ſaid *Paul*? The Miniſterie is giuen not onely to *gather* vs, but *to perfit vs* euery one according to our meaſure: *hee that is waſhed hath ſtill a neede to waſh his feete. The branches in the Vine which * beare fruit, the father purgeth, that they may bring forth more fruit.* Doubt you but by the ſame meanes; his Spirit, the Word, Afflictions? wherefore ſuppoſe them, vs, called into his maruellous light; yet are there not remaines of blindneſſe vpon the minde moſt illightned? Reliques of vnholineſſe, blacke affections, workes of darkneſſe? Except therefore we know ſome other meane, then Gods call, to encreaſe conuerſion, faith, ſanctity; its not abſurd that *Paul* prayes God to call the called: that is, to continue his calling and efficacious perſwaſion, to ſettle them in the ſtate of Grace, and *to transforme them into his Image from glory to glory.*

[t] Eph. 4.12,13.
[u] Iohn 13.10.
* Iohn 15.2.

Vt verbo dicam. There are amongſt other, theſe ends and anailes of Gods calling the called. 1 Their ſetling in their gratious eſtate; wherefore *the words of the wiſe are as* × *Nailes.* 2 Their excitement, when they grow loytering or languiſhing; therefore they *are goades.* 3 Their

[x] Eccl. 12.11.

reuo-

reuocation, when perhaps (as too oft) they step aside, or turne backe towards *Egypt*. In such mistake of the way, neede we not anew *the y voice behinde vs*, to tell vs, *here is the way, walke in it?* 4 To lead vs on to perfection in Grace; to all which, and more vses, serues Gods vocation or Calling.

y Isay 30.21.

Vse.

Presumptuous pride, whither wilt? God hath vouchsafed thee his Calling. So indeede I heare thee say. But what is thy inference? Therefore no more need to vse the Word? Perhaps thou wilt say, as some Pelagians, nor need of Spirit or Grace to preserue or increase thee: Will freed, of like, sets thee a gogge? and now with thine owne wings thou mountest into heauen; take heed they wheele thee not downe to hell: feelest thou no Grace? perceiuest thou *no z dregges of old leauen, though thou beest a new lumpe?* Is knowledge so perfect, faith so firme, sanctity so consummate, that nothing may by ordinary meanes bee added? μαραίζου σν, thou hast heauen vpon earth. Else teach mee, is thy establishment, and growth in Grace, wrought by other meanes, then Grace was begun? or altogether without meanes? or without any further Action of GOD in calling thee? Thus spake *Paul* to people called, *a despise not Prophesyings*; least thou *quench the Spirit*. And they were called, who *b continued in the Apostles doctrine, and in fellowship, and in breaking of bread, and in prayer*. And here, to *Thessalonians* called to an high measure of faith and patience, little lesse then that of Martyrs. The Lord still vouchsafe you his calling, more and more to translate you from the power of darknesse into the Kingdome of his beloued Sonne. Thus resolue. 1 Beginnings, encrease of Grace in this life are both from Gods calling. 2 First and after callings are both by the same meanes, word and spirit. 3 Hee is not called, who despiseth farther calling.

z 1 Cor. 5.7.

a 1 Thes. 5.19, 20.

b Acts 2.42.

The second blessing prayed for, *fulfilling all the good pleasure of his goodnesse.*

1 What is this εὐδοκία, good pleasure of God. 2 Are there parts of it? all the good pleasure. 3 Why, of his

goodneſſe? 4 What is this fulfilling?

To the firſt. Gods εὐδοκία, his good pleaſure, Interpreters with one conſent conceiue, Gods eternall purpoſe touching the ſaluation of his children: which *Paul* elſewhere calls *the good pleaſure of his will. Sermo Romanus,* ſaith one, *non habet quod huic dictioni reſpondeat.* Saint *Ierome* thinkes it a word coyned by the *Septuaginte*; ſignifying not onely pleaſance, but regular pleaſance: *vbi quid non ſolùm placuit, ſed etiam rectè placuit. Nam placent, inquit, & quæ non rectè placent.* It may be that (εὖ) in the compoſition imports it. To *Budæus*, it ſounds a ſpontaneous, conſentient, propenſe affection. For Grammar ſignification I referre the reader to *Illyricus*, and ſuch like Theologicall Lexicographers. In Scripture you may obſerue it, when attributed to God, to haue a double ſignification: as θέλημα ſometime ſignifies θέλησιν, the act of willing; ſometimes τὸ θέλητον, the thing willed: ſo εὐδοκία, whiles the *Spontaneous*, propenſe and pleaſing inclination of the will of God to the eternall good of men: whiles, the decree and purpoſe of God iſſuing from his *complacentia*, his pleaſance taken in their ſpirituall welfare, to promote and procure it. So heere it ſeemes taken.

c Eph. 1. 5.

d Eph. 1. 5.
e 1 Theſ. 4 3.

To the ſecond. *All the good pleaſure.* Parts there are, or particulars of Gods purpoſe and decree touching the ſaluation of his Children. Thus you may number them from Saint *Paul*. *Vocation* begun, continued. *Iuſtification* vouchſafed and continued. *Sanctification* begun, continued, encreaſed. *Glorification of the Soule* at ſeparation in death. Raiſing bodies at the laſt day, and reuniting them to ſoules that both may enter fruition of conſummate bleſſednesſe. All theſe fall within compaſſe of Gods good pleaſure and decree; and are here prayed, in what was yet wanting, to be committed to execution.

f Rom. 8 30.

To the third: *of his goodneſſe.* Gods goodneſſe ſometimes ſignifies the eximious pulchritude of his Nature, ſo eminently aboue all things amiable, as that it raviſheth euery minde and affection of the reaſonable Creature

in

in the contemplation. Sometimes, his will and ſelfe-propenſion to diffuſe his benefits, to doe good eſpecially to the ſonnes of men. Its here made the ſole fountaine of his decreeing our ſaluation.

To the fourth. *Fulfill*: fulfilling vnderſtand the performance, committing to execution, plenary accompliſhment and conſummation of his good pleaſure and eternall decree. So that to this Summe amounts *Pauls* prayer in this particular. That as God had pleaſed of his fauour to deigne them his holy calling to faith and obedience, ſo of like fauour, hee would vouchſafe to call them more and more from power of darkeneſſe, into the gracious Kingdome of his beloued ſonne: and ſtill to proceed in execution of his eternall decree of Election, that what was yet wanting in their encreaſe of ſanctification, confirmation in Iuſtification, Redemption of Bodies from miſery and corruption, might in Gods ſeaſons bee accompliſhed; that at laſt they might receiue the end of their faith and hope, the ſaluation of their ſoules; the full glorification of both body and ſoule in his heauenly kingdome.

But that *Gods decree of election and predeſtination to Life, may be furthered by prayers, and other deuotions, and gracious endeauours of Saints*, you haue hence fluent. For ſuppoſe we, *Paul* praies vainly, or impiouſly? Thus they explicate. 1 There is *Actus prædeſtinationis*; Call you it, if you pleaſe, in *Auſtines* phraſe, preparation of Grace and Glory. To procuring hereof, auailes nothing that man doeth or can doe; its eternall in God. 2 There is *executio ordinis*: The committing of what GOD hath from eternity ordained and ordered, to execution. This, by meanes appointed, may, muſt bee furthered: ſith to the execution, God hath alſo fitted and ordered meanes for our vſing; and ſo combined and linked together his owne intentions, and our gracious endeauours, that by them, and not without them his intentions are fulfilled. *Gregorie*, g *Ea quæ Sancti viri orando efficiunt, ita prædeſtinata ſunt vt precibus obtineantur.* Wherefore our Sauiour himſelfe prayes, *Father, glorifie thy Sonne, Iohn* 17.5.

g *Dialog. l.* 1. *cap.* 8.

Vſe 1.

The inference and reſolution is deſperate: forlorne and without hope of Saluation are the men that make it. If I bee predeſtinate, I ſhall be ſaued, how prophanely ſo euer I liue; contemning Word, Sacraments, Prayer, all Religion. Know, Predeſtination is of perſons, meanes, end; of h *Perſons to Saluation by Sanctification of the Spirit and faith of Trueth*: puts in the perſons care and abilitie, to vſe the meanes leading to ſaluation: And ſo puts them, that ineuitably they follow in euery one predeſtinated; ſo combines them, that but by thoſe meanes, none is, or can bee ſaued. As *Paul* to his fellow Sailers from the mouth of the Angell. *Not a haire of your heads ſhall periſh*: And yet, *except theſe abide in the Ship, yee cannot bee ſafe*, Acts 27. 31.

h 2 Theſ. 2. 13.

2.

To GODS people I ſay as *Peter* i *Saue your ſelues from this vntoward generation.* He that made thee without thee, will he ſaue thee without thee? The Regenerate *ſinne not vnto death*; *yet* k *keepe themſelues that the euill one touch them not.* 1 Such vſe of meanes euidenceth our election, 2 *Peter* 1. 10. thereby *wee make it ſure* to our ſelues. 2 Is *via ad ſalutem*; the way to ſaluation, *Epheſ.* 2. 20. 2 *Theſ.* 2. 13. Abſolute tye there is none vpon God obliging him to the courſe eſtabliſhed: yet voluntarily hath his wiſedome limited his power, in the executions thereof, according to the good pleaſure of his will. On vs, I am ſure, the bond lyes, *to Worke out our Saluation With feare and trembling. Phil.* 2. 12.

i Acts 2. 40.

k 1 Iohn 5. 18.

Of his goodneſſe. Trueth is, *But Gods goodneſſe and ſelfe-propenſion to the eternall good of his choſen, nothing had place of motiue, to induce the Lord to purpoſe our Saluation.* The queſtions are ancient, whither Gods Predeſtination hath any cauſe: And whither there may bee aſſigned any merits of Predeſtination. Thus is the vſuall explication ſomething there was that had reaſon of a cauſe finall, *the* l *praiſe of his glorious Grace*: Nothing in vs, out of God, which had the reaſon of a motiue, or merit, to induce the Lord to elect or predeſtinate.

l Eph. 1. 5, 6.

1 In ſtate Naturall wee were all equall, *Iacob* and *Eſau*,

Peter

Peter, and *Iudas*, *Isaac*, and *Ishmael*: In that corrupt masse, which they say, GOD predestinating respecting, cause of Reprobation was equall in all: of Predestination, none more in one, then in another.

2 As for our state Gracious, it issues wholly from Predestination, as from the Cause. Hence is our Faith, our Repentance, our Sanctification, and obedience.

To this accord Saint *Augustine*, *Prosper*, *Fulgentius*, Schoolemen and Controuersists almost all of any respect in the Church. m *Thomas*, *Scot*, *Bellarmine*. And if there bee any amongst them relishing of any sound Iudgement.

m *Par.* 1. *Art.* 23. *Con. Gort. lib* 3 1611. 163 *Scholast. ad* 1. *dist.* 41.

Subtile *Arminians* pretend they assigne to Faith, no causality in respect of Election: onely Faith foreseene is a precedent condition, and something prerequired to Election. Yet the same men say, that Election doeth *niti fidei præuisæ*; and Election is *ex fide præuisa*: *obsecro vos* deale *candide*, speake plaine English: had God in Predestinating respect to Faith foreseene, as to a motiue inclining him to choose *Peter*, rather then *Iudas*? why mince you the matter with the tearme of a condition prerequired? when as, if it were auy way *Ratio eligendi*, the Reason inducing to choose this man rather then another, it had apparently the Nature of a motiue to God, causing him to passe his Act of choosing on this man, rather then another.

In matter of Predestination wisedome of Superiors hath iustly limited vs Nouices: wherefore I forbeare large handling. This onely to the question: Passeth the Act of Gods Predestination vpon Faith, or good vse of Grace? had God Predestinating any consideration of Faith? *Resp.* As of a meane of Saluation, or qualification of them that should be saued, none doubts. As of a merit, or motiue to Predestinate, no man, but *Pelagian*, will affirme.

Vse.

As *Moses* to *Israel*, n *Say not its for thine owne Righteousnesse*. 1 In o *Nature*, as *Adam* afforded it, thou wast *childe of Wrath* as others. 2 Before calling, hadst *thy conuersation as other Gentiles*; p *seruing the lusts and diuerse pleasures*. Canst thou say any thing but mercy and speciall loue of GOD inclined him to call thee? how then to Elect thee?

n Deut. 9. 4.
o Ephes. 2. 3.
p Tit. 3 3

q Iac. 3. 2.

r Isai 64. 6.

3 Since calling, how q many haue bin thy interruptions of holy Courses? faintings of faith, languishings of deuotion. 4 In the best seruices, r *pollutions* no lesse then *menstruous*. Let these things humble thee so farre, as to worke confession of thine owne indignity. Excite thee to endeauour comprehending, and thankfull acknowledging the infinite loue and goodnesse of God in thine election; especially seeing so many millions of men and Angels neglected; thy selfe, of meere mercy, *chosen a vessell of honour*.

And the worke of faith with power. The third member of the petition: supply the sentence thus: And fulfill the worke of faith.

What is this worke of Faith? *Ans.* Say some learned, faith it selfe, which is Gods worke in vs: the Hebraisme indeed is not vnusuall, *Rom.* 4. 11. the *signe of Circumcision*: that is, Circumcision which is a signe. And its true, not onely beginnings of faith, but euery increment and addition to the graduall quantity of it, is Gods worke in his Children. You may adde, that to the continuance, exercise, encrease of it, is requisite a diuine power; sith its shaken by so many potent Aduersaries, Satans winowings, diuine temptations, humane infirmities.

f Gal. 5. 6.

t Mar. 1. 16.

There be that vnderstand Charity and the works thereof. And its true, f *faith workes by loue*; and by such workes, is the *Name of the Lord*, t *glorified*: others, perseuerance.

But reflecting vpon what *Paul* hath, 1 *Thes.* 1. 3. where he ascribes to *faith, worke*; *to loue, labour*; *to hope, patience*; I am enclined to thinke, hee meanes here by the *worke of faith*, some worke speciall and eximious issuing from faith, as labour from loue, patience from hope. The rather, for that to the perfitting hereof, hee prayes manifestation of diuine power and vertue: as if thereto were required some speciall hand of God for our support, and enabling to performance.

* Gal. 5. 6.
x Rom. 10.
u Acts 15. 9.

Acts, or workes of faith you may thus number. 1 Elicit, *ipsum Credere Deo, Deum, in Deum.* 2 Imperate, u puritie, * charitie, x deuotion: Truth is, all vertues, all Actions

Actions of all vertues Regularly performed issue from Faith; Therefore say Schoole-men, Faith is not onely it selfe, a vertue, but *mater, radix, Auriga omnium virtutum*: yet, mee thinkes, I see not in all these what *Paul* may bee thought to call the worke of Faith with such ἐξοχὴ; that eximious and Heroicall worke of Faith, to the complement wherefore *Paul* requires manifestation of more then ordinary divine power.

There is leave, and pardon also, I hope, to bee giuen to coniectures, when they are founded on probability, and are made with humble submission to Church Iudgement. Mistake I? Or doth *Paul* meane that exterior act of Faith, *Confession of the Faith and Name of Christ* in dayes of violent persecution?

Certainely *it is an heroicall worke of Faith, a worke of no lesse then Heroicall Faith, in such times to hold fast the confession of our hope without wauering. To you its giuen not onely to beleeue, but* y *to suffer for the Name sake of Christ*: Mee seemes hee makes it something more excellent then Faith it selfe, to suffer for Christs Name; more eximious, I meane, not onely in *genere boni*, but in *genere magni*. *Suffer affliction according to the* z *power of God.* Certainely its a diuine power that must support in so great a sight of afflictions.

y Phil. 1.29.

z 2 Tim. 1.8.

But is this *opus fidei*? Aske the Apostle. *Through* a *Faith they had Tryals by cruell mockings; were stoned, sawne asunder, slaine with the sword.* But b Faith, nothing could get such victory ouer the world; But for Confession of Faith, they had endured none of these hardships.

a Heb. 11.33. 36.37.

b 1 Ioh. 5.4.

This then seemes that which *Paul* prayes for. That as they had hitherto with constancy and courage borne vp in constant Confession of Christ and his Gospel, notwithstanding the many Tribulations and persecutions they had endured; So God would please still by his power to support, and enable with like constancy to hold fast their Confession, till they came to the complement of Christian patience and fortitude, Martyrdome it selfe, and resisting against sinne to the shedding of Blood, in case the Lord should thither call them.

The niceties of inquiry vsuall amongst Schoolemen, I willingly pretermit; Such as that is; whether confession of the doctrine of Faith bee properly an act of Faith, or not rather of fortitude? And how an act of Faith, whether *Physice or moraliter?* Therein who lusts to busie himselfe, may see what [c] *Thomas* his Commenters say. I take for granted, that its a worke, and office of Faith, to confesse the knowne Trueth in times of extreme persecutions. Testimonies are frequent: See *Rom.* 10. 10. 2 *Corin.* 4. 13. *Matth.* 10.

[c] 2a. 2æ. *q.* 3. *Art.* 10.

How farre wee stand bound to the office and performance thereof, is matter of profitable inquiry. And in these times, though peaceable, yet seeming to portend our triall, something necessary. Thus is the Resolution for the generall. That being a precept affirmatiue, though it binde *semper*, yet it bindes not *ad semper*: nor is absolutely necessary to Saluation, to bee actuall performed saue onely *pro loco & tempore*. Suppose when omission of the duety drawes with it neglect of honour due to God; or of edification and furtherance in Faith to Brethren: See [d] *Thomas* and his Followers? Or thus, the precept touching confession may two wayes be conceiued. Negatiuely, binding not to deny. Affirmatiuely, binding to confesse.

[d] 2a. 2æ. *q.* 3. *Art.* 2. *Scholast. in* 3am. *distinct.* 23.

Not to deny the Faith at any time, wee are bound in all times vpon paine of damnation. Whether this denyall be by Words, or Deedes, or Signes, they are all coincident. 1. CHRIST thunders, speakes not to such. *Hee that* [e] *denies mee before men, or is ashamed of mee and my Gospel, him will I deny before my Father which is in heauen.* 2. The teares were [f] *bitter* wherewith *Peter* washt away this sin. 3. Church Censures were in all times seuere against such; admitting none therein faulty, to Reconcilement, but after longsome and heauy Penance. 4. No maruell, it being *simpliciter & ex se malum*, and drawing after it so dangerous consequents.

[e] Luke 9. 26.

[f] Mat. 26. 75.

Now when, or in what case, wee are bound to actuall and open Confession of FAITH vpon paine of damnation (I suppose still the times of violent persecution is matter

ter of more curious inquiry. Meaſures and Rules herein ſome thus aſſigne.

Such Confeſſion is ſometimes an act of Religion: ſometimes, of Charity, ſometimes, of Iuſtice. When it falles to bee an act of Religion, as where without it the honour due to God and his Trueth ſhould fall to the ground, then it is duety to confeſſe. When an act of Charity, either by courage to winne an Alien, or to confirme a Weakeling, or to prevent Apoſtaſie of the wauering, then a neceſſary duety to confeſſe. When an act of Iuſtice in reſpect of the perſon a man ſuſteines, or office hee beares, ſuppoſe of a Teacher or Paſtour in the Church, then alſo abſolutely neceſſary. Howbeit, for our guidance to diſcerne, when Religion, Charity or Iuſtice requires it, they leaue vs to the dictate of Prudence.

Wee maze our ſelues ſometimes in following Schoolemen. They are oft more witty in raiſing doubts, then iudicious in aſſoyling them.

Theſe generalls of direction are doubtleſſe ſound. But when we are referred to *dictamen prudentia* for Application, how are the ſimple ſtill left vnſatisfied?

Wee haue a more ſure word of Prophets and Apoſtles; wee ſhall dee well to attend thereto. That one Text of *Peter*, as to my apprehenſion it ſounds, ſpeakes more fully to guide vs, then all the voluminous writings of their Angelicall and Seraphicall Doctors. Thus you reade it. 1 g *Be ready alwayes to giue anſwer, or* 2 *Apologie to euery one that,* 3 *Askes you a Reaſon of the hope that is in you.* The Rules are three. 1 That *ſecundum Animi præparationem*, the precept of Confeſſion alwayes bindes all: as that of Martyrdome: ſo that wee muſt bee ready, and reſolued at all times to make confeſſion of Faith, when God ſhall call vs thereto, yea, though death ſtand preſent to deuoure vs. This is that our Sauiour calls h *taking vp our Croſſe dayly*; this, as ſome interpret, *Pauls* i *dying dayly*; his carrying his ſoule in his hand, ready to offer it vnto God, whenſoeuer hee ſhould require it. And this is in *confeſſo*. 2 But when is the actuall performance neceſſary? *Reſp.* When our

g 1 Pet. 3. 15.

h Luke 9. 23.

i 1 Cor. 15. 31.

our Confeſſion puts on the nature of an Apologie, or neceſſary defenſe and iuſtification of the Trueth, exagitated by oppoſitions and calumnies of the Aduerſary, or endangered to ſuppreſſion by violence of perſecution, then ſay the Lord calls thee to confeſſe the Faith: Then thinke a woe belong, I ſay not onely to the denyer, but euen to the betrayer of the Faith.

3. Eſpecially if there bee ὁ ἀιτῶν; one 1 That of Authority interrogates, or 2 Of neceſſity begges of thee an opening of thine vnderſtanding and credulity in the myſtery of Chriſt. *Ne ſim longior.*

May it not bee lawfull to conceale our Faith in times of danger? *Anſw.* Looke backe to what hath beene ſaid touching the maner of Obligation to actuall confeſſion, thou wilt ſee it lawfull at times to conceale thy Faith, as well as other truthes. *Cyprian* in his laſt Epiſtle written immediately before his Martyrdome, for direction of his people, thus, *Apprehenſus inquit, & traditus loqui debet. Si quidem magis in nobis dominus poſitis in illâ Horâ loquitur, qui nos confiteri magis voluit, quàm profiteri.* Acutely, yet ſoundly diſtinguiſhing betwixt profeſſion, and confeſſion. To *profeſſe*, that is, vltroneouſly to vtter a mans ſecret credulity in time of danger, no man is ſimply bound: *to confeſſe*, that is, to make true anſwere to demands of Authority in that caſe made, is no doubt a duty. Yet there be iudicious, who allow vs in this caſe, *ſimulationem cautelæ*, by example of *Samuel*, and *Ieremie*: prouided alwayes, it exceed not bounds of warrantable, and honeſt Cautelouſneſſe: for then it degenerates to curſed diſſimulation, and is *interpretatiuè* a denyall. Saint *Cyprian* tells of ſome, who loth to deny, but loather to dye, procured or accepted from the Magiſtrates libels or ſcrolles teſtimoniall of their abnegation: hee calls them *libellos commaculatos*. Theſe, though not directly denying Chriſt, yet are put to their Penance, for their willing ſeeming to deny him: *& meritò*. Like is to bee thought of all Complementings with Idolaters, or other Aliens in their ſignes of profeſſion, or but outward ſociety in their immolations, &c. yea, though the heart retaine

taine Faith, and the mouth neuer denied it.

Is it not lawfull to flie in times of perſecution? *Anſw. Tertullian* wrote a whole Treatiſe to proue it ſimply vnlawfull. Better a great deale his Scholler Saint *Cyprian* allowes it in caſe, and with limits perſwades it. What thoſe limits are, the Reader may finde largely and iudiciouſly expreſſed in Saint *Auguſtines* 180. Epiſtle, *Cum Conſule.*

Is it warrantable vltroneouſly to offer our ſelues to Martyrdome? *Reſp.* Examples are not infrequent in the Primitiue Church; yet did Saint *Cyprian* diſſwade it to his people. Prudently: for why tempt we God? Why preſume we of our owne ſtrength? Saint *Peter* by ſuch occaſion *ex egregio præſumptore Creber Negator effectus eſt.* And multitudes of ſuch foole-hardies, k *Euſebius* records to haue fallen to abnegation. I like fortitude tempered with prudence and humility. Thoſe voluntary confeſſions mentioned in ſtory, had no doubt, their ſpeciall heroicall inſtinct. Till wee be aſſured of the like, let vs not attempt to imitate their practiſe. Howbeit, *that Confeſſion is an office and worke of Faith, in Caſu neceſſary*, wee haue before ſhowne.

k *Lib. 6. cap. 30*

Vſe 1.

In iudgement of mine owne and other mens gracious eſtate, this rule I walke by. I heede not ſo much the elicit interiour acts of grace: as thoſe exteriour and imperate. Reaſons are, 1. The elicit, I ſee, are arrogated and pretended by palpableſt Hypocrites. 2. In men moſt vpright, are ſometimes not diſcernable. Thus vnderſtand mee: Mens feare of God I iudge not of, by their proteſtation of inward motions; but by externall effects as *Care to depart from euill.* Their loue to God, I iudge of, *by obedience*; their Faith, *by Workes of Charity, mercie, fortitude, &c.* Let them ſweare by a thouſand Gods, that they feare the liuing and true God, while I ſee them l *corrupt and abominable in their doings*, I ſay as *Dauid*, m *there is no feare of God before their eyes.* Let them boaſt, if they will, of *Abrahams* πεποιθησις in Faith, yet while I ſee them n *leane to their owne wiſedome*, and chooſe meanes vnſanctified to prouide for Temporalities, I ſay in my heart, there is in

l Pſal. 14. 1.
m Pſal. 36. 1.
n Pro. 3. 5.

in such men *no Faith* or dependance upon God.

Priscilian is long since dead: yet lives his Heresie amongst men pretendedly most Orthodox. This did hee *dogmatize vpon*. That Christians might lie to secret Christianity: and, Christ my, must be denied, that the Christian might be concealed from the notice and malice of enemies to Christianity. The halfe haue not heard of *Priscillian*, who walke in his way. In forraging Merchants, *who count gaine godlinesse*, I wonder not at it. Religion, all things with them are veniall. This only amazeth me; That in men pretending *Israelitisme*, as sincere as *Nathaniels*, the sentence should seeme plausible, the Resolution be fixed, to complement with Antichrist in his Idolatry, reserving Faith pure, and entire to their Christ. But suppose you, he said in vaine, *Shew me thy Faith by thy* o *workes*: Or he, *with the mouth* p *Confession is made to salvation*. Where this *opus fidei* is not resolued to be performed, you may boldly say, there is no truth of Faith.

o Iac. 2. 18.
p Rom. 10. 10.

I spare speech of *Nicodemites* (they must goe current amongst such Christians for zealous Protestants) who only conceale, & shrink from manifesting their profession, for a few of *Ishmaels* persecutions. Howbeit to such this let me say: *He that is* q *ashamed of Christ, and his Gospell*, especially in these dayes of peace, *Christ will shame to owne for his, before his Father, and holy Angels*. And can you suppose him an Israelite indeed, whom an Ishmalite can scoffe out of the coate of his Religion? Or thinke him r *gone out of the world*, who hath not learned *to beare the Reproach of Christ*?

q Luke 9. 26.
r Heb. 13. 13.

To Gods people, I say as *Paul*, *Remember him who vnder Pontius Pilate witnessed a good confession*: who for our sakes t *endured the Crosse, despised the shame*; and hath tied vs to the condition of u *suffering with him*, as many *as desire to raigne with him*. Thinke with your selues, 1. What is it a persecutor can doe? * *kill the body*? It must die. Why feare we to make a vertue of that necessity? 2. We haue *a* x *cloud of witnesses gone before vs*. 3. Are assured, not onely of our crowne, but of our Crownet, our eminence of glory among the Saints.

s 1 Tim. 6. 13.
t Heb. 12. 2.
u Rom. 8. 17.
* Luk. 12. 4.
x Heb. 12. 1.

Meanes

Meanes to arme vs to the Reſolution. 1 Conſider *hee is faithfull who hath promiſed to* y *giue iſſue With the temptation, to* z *perfect power in Weakeneſſe.* That promiſe we haue ſeene exemplified. The Angel of *Philadelphia had but* a *a little ſtrength, yet denyed not his Name.*

y 1 Cor. 10. 13.
z 2 Cor. 12. 9.
a Apoc. 3 8.

2 Its ſomething to forecaſt the vtmoſt of our danger: expectation mitigates the extremity, when it comes: yet prudence I commend to all Gods people in their premeditation and reſolution: for the generall thus. Pitch thy purpoſe rather to dye, then to deny thy Sauiour; and hope the Lord will enable thee to performance.

Weakelings in faith many, and iealous of their ſtrength, haue beene found, with greateſt courage to haue endured Martyrdome. Howbeit, I aduiſe no man to bee ouerparticular in his premeditation; that were to leade himſelfe into Temptation. As in things delectable, particulars affect more to allure, then generalls: ſo in things terrible, particulars more affright to diſmay, then the generall. To dwell vpon the thought of fire, or ſaw, or gridyron, &c. may amaze our weakeneſſe, more by much, I dare ſay, then thought and purpoſe of the generall, with humble prayer of Aſſiſtance from God to ſupport vs.

That the Name of our Lord Ieſus may bee glorified in you and you in him, &c.

The end, whither of *Pauls* praying? Or of fulfilling Gods purpoſe? Or of perfiting the worke of Faith? Some or all?

Or what is this Glory of Chriſt and vs? That, in this life amongſt men? Or rather in our glorificati, n in Heauen? To this I rather incline, comparing *verſe* 10. So falles into our ſecond notice *the Reciprocall Coincidence of Chriſts glory With our glorification and Saluation.* Such as neither can bee, nor almoſt bee conceiued without the other.

So that, if I ſhould perſwade a man to ſeeke the Glory of CHRIST, I would perſwade him to nothing more ſeriouſly, then to labour for the Saluation of his Soule; there being nothing whereby a man can procure more

more Glory to him, then by working out his owne Saluation. *Caietan* is acute in his Scholy, yet expreſſeth not his meaning. Its not ſaid, that CHRIST or IESVS, but that the *Name of IESV may* bee glorified. Glorious is that Name made, when indeede hee becomes a Sauiour to vs.

Why macerate we our ſelues with iealouſies of ſincerity, for that in our Piety we ayme at our Saluation. 1 Is it for nothing the Reward is ſo oft propounded to our view for excitement? 2 Thinke wee b *Moſes*, or c *Abraham* meere Mercenaries, who wrought with ſuch intention? 3 Ceaſed our Sauiour *to bee Holy, Harmeleſſe, ſeparate from ſinners*, when to ſupport his humanity he eyed *the ioy that was ſet before him?* Heb. 12. 2.

b Heb. 11. 26.
c 10.

Whither the loue or ſeruice of Charity may bee, in a ſenſe, mercenary, I referre the Learned to what Schooles haue diſputed. This little touch from *Thomas* take with you. Its one thing to loue God, another to doe him ſeruice May I loue God to the end hee may giue mee eternall life? *Anſw.* They ſay no: for that were to ſubordinate the Creatour to the creature; and to make mine owne benefit, my chiefe good.

May I ſerue God for life Eternall? Or hauing reſpect thereto, as the end of my ſeruice? *Anſw.* I may. Becauſe ſuch ſeruice is the way to Eternall life; and the meane ordained to atchiue it.

Howbeit, punctually if wee will ſpeake to the queſtion, for exempting ſcrupulous iealouſie; Its not ſo much inquired, how lawfull ſuch reſpect to my ſelfe is: As, whither, ſuppoſing ſuch party reference of loue and ſeruice of GOD to my ſelfe, there may bee concluded a nullity of ſincerity? *Reſp.* I ſuppoſe not. More then a nullity of ingenuity in my feare, becauſe ſome ſeruility is mixt with it. What if feare of puniſhment bee, at times, my ſtrongeſt hold-backe from doing euill? Is therefore no feare, but ſlauiſh in mee? Yes, euen filiall alſo. And what if my loue to GOD, bee in part concupiſcentiall? And the motions thereof reflect vpon my ſelfe?

Lacke

Lacke I therefore all loue of Amity? Mixtures there are of all Graces with their defects, in state of this life. Its well we mourne for defects, and endeauour to purge our hearts of selfe loue.

According to the Grace of our God, &c. Denotes that κατα the measure, proportion, or Rule according whereto Glory is giuen? *Ans.* Rather the motiue. See 2 *Tim.* 1.9. *Not according to workes, but according to his purpose and Grace*; that is, not moued by our workes, but by his purpose and Grace. *Tit.* 3.5. *hee saued vs, not for Workes of righteousnesse, but according to his mercy*: κατ is there the same with ἐκ.

Grace I denie not sometimes to signifie χαρίσματα, the gifts of Grace in vs. But Aduersaries themselues confessing, here rather denotes the free beneficence and vnmerited fauour of God towards vs. And there cannot, I suppose, one instance be giuen in all the Scripture, where, when χαρις is made Gods motiue to conferre any his blessings, it signifies any gift in vs Naturall or gratuitous: But onely his free fauour, vnmerited bounty, selfe propensity to doe good vnto vs: founding alwayes the same that ἐλεος, χρηστοτης, ἀγαθοτης: The mercy, benignity, goodnesse, and bounty of God.

Of our GOD and the Lord Iesus Christ. The stiles may both without wresting be applied to our Sauiour. *q.d.* according to the grace of Iesus Christ which is our God and Lord: as *Thomas* couples them; *Iohn* 20.28. *My Lord and my God.* Howeuer, the place is pregnant against Arians, for the diuinity of Christ: sith his Lordship is absolute and independent; and from his Grace issues our glory. If otherwise we apply them distinctly, *God*, to the Father; *Lord*, to Christ; the vnderstanding is not difficult. The terme *God*, is sometimes vsed essentially, and so denotes the whole deity. *Iohn* 4.24. Sometimes personally, as when some other of the diuine persons is distinctly mentioned; then vsually it denotes the Father, first person in Trinity. See 2 *Cor.* 13.13. To both is Grace assigned; to God the Father, as the giuer; to Christ, as the meritorious procurer.

But.

But is our glory of Grace; when all the good pleasure of Gods goodnesse, in our sanctification, and perseuerance is fulfilled? yea, when the highest worke of faith, confession to Martyrdome, is perfitted in vs? It was *Pauls* opinion doubtlesse, that *the glorious reward of our best seruices, the crowne of Martyrdome it selfe, is a reward of fauour, not of debt. Æternall life is χάρισμα, the free gift of God, Rom.* 6. 23. And *non sunt condignæ passiones huius vitæ, of the Glory that shall be reuealed, Rom.* 8. 18.

These few principles remember, and hold fast; that thou maist preserue vnto God entire and vnimpeached, the glory of his Grace in thy Saluation.

1 All the seruices or good workes we doe, or possibly can doe, are due debt to God: not onely *debito decentiæ* or *moralis*: but *necessitatis & præcepti*. Because we are commanded to loue God, with all the heart, minde, soule, strength, *Mar.* 12. 30.

2 Whatsoeuer in our seruices, is lesse then the integrity of our strength naturall and gracious, according to the state of Innocency, is a sinfull defect.

3 The rewarding of our best Seruices, is an Act of liberality, free bounty, and mercy, not of Iustice.

4 Obligation is none vpon God to reward, but onely his gracious couenant and promises. *Promittendo se fecit debitorem*; other tie there is none vpon God, to crowne our Seruices. Euen *Thomas* could say, he is debter to himselfe in respect of his promise and ordinance, rather then to vs. And, *facta promissione tenetur Deus ad præmiandum; sed ex fidelitate quia mentiri non potest, non ex Iustitiâ.* And of this first Chapter, thus farre.

AN

AN EXPOSITION

vpon the ſecond Epiſtle to the THESSALONIANS.

2. THES. Chap. 2. Ver. 1. 2.

Now we beſeech you Brethren, by the comming of our Lord Ieſus Chriſt, and by our gathering together vnto him.

That yee be not ſoone ſhaken in minde, or be troubled, neither by ſpirit, nor by word, nor by letter, as from vs, as that the day of Chriſt is at hand.

THe ſecond materiall part of the Epiſtle, ſpent in Redargution of errour in Iudgement touching the time of Chriſts ſecond comming.

Wherein are 1 Caueat, *ver.* 1. 2. 2 Confutation, *verſe* 3. 3 Comfort, *verſe* 13. 4 Meanes of preuention, *ver.* 15.

In the Caueat are 1. The *Modus*. 2. The matter of it.

The manner of carriage is with greateſt, 1 Meekeneſſe; *We beſeech you*; 2 Loue, *Brethren*. 3 Earneſtneſſe, ſuch as wherein the Apoſtle ſcarce ſatisfies himſelfe. 1 Obteſting and almoſt adiuring them to cautionateneſſe, *ver.* 1. 2 Iterating it, *ver.* 3. with greateſt particularity, *Let no man by any meanes.*

Those parcills of the *Modus*, his meekenesse and loue, condescending from authority hee had to command, vnto petitioning them for their owne good, I willingly pretermit: wishing onely my Brethren or Fathers in the Ministery to put on bowels of compassion to win to the Truth, rather then in Stoicke sternesse and *Rigorous* Austerity, to attempt, forcing the people to reformation of Iudgement or manners. *God was not in the thunder, nor in the Earthquake*, appearing to *Elias*, but *in* [a] *the still winde*. To *Adam* he appeared in the [b] *coole of the day*. Ouer Israel, *that stiffenecked people*, he set *Moses the* [c] *meekest man on earth*: Iudgement may be conuinced by Reason, cannot be forced to assent by violence, no not most necessary truthes. Will may be allured, cannot be enforced to goodnesse.

[a] 1 King. 19. 12.
[b] Gen. 3. 8.
[c] Num. 12. 3.

Gregories temper I like well, *miscenda est lenitas cum severitate, sit amor, sed non emolliens; sit rigor sed non exasperans*; And *Austins* best aduised thoughts best please mee; *that conuiction goe before coaction in matter of Faith*. *Chrysostome* had rather be countable to God for a *nimium* of mercy, then for ouerplus of seuerity: said not *Paul* [d] the same in his Canon? What one Separatist, or but vnconformant, hath the contrary course wonne? And not rather exasperated to farther alienation?

Legatur dist. 45. cap. disciplina.

[d] 2 Tim. 2. 25.

2 The earnestnesse of the Apostle applyed to the matter I chose rather to insist on: expressed it is in two things: 1 That he contents not himselfe to beseech, but *to obtest*, and that by what is, or should be most preualent with vs; *the comming of Christ*. 2 Iterating the caution in all the particulars.

ὑπὲρ τῆς παρουσίας αὐ; Its not as elsewhere, ἐπὶ, but ὑπὲρ: *for the comming sake of our Lord Iesus, &c.* with which he comes for our good, to take vengeance on them that trouble vs, and to gather vs together vnto himselfe, to participate his owne Glory, I beseech you let this Meditation moue you to Caution.

[e] Rom. 12. 1.

The ground of the obtestation, and the certaine trueth of it, supposed by the Apostle to bee in *confesso* amongst this people, I dwell not on: but referre the Reader to what

is

is already extant in 1 *Thessal.*4.16. Scriptures testifying trueth of both,and particulars so many as are meete for vs to know, view in the *Margent.* 1 Instruments of our assembling vnto him are [f] *Angels.* 2 Ends. 1 Our [g] *account.* 2 [h] *Receiuing according to what is done in our bodies.* 3 [i] *Declaration of Gods Iustice in* admitting vs to saluation. 4 [k] *Iustifying and cleering our* integrity to the face of men and diuels with the like.

Profits flowing from the meditation: 1 It much solaceth our necessary, and sometimes enforced separation from the society of Gods children,a corasiue biting,as any, to a gratious disposition; to remember, that a day shall come, when we shall all be gathered together; and linked inseparably to enioy the mutuall society each of other. Who is there amongst you fearing God, who desires not, if it were possible, to enioy the perpetuall presence and conuersation of all that feare God? The Lord hath otherwise disposed the state of this life. 1 That we may know, heauen is not on earth. 2 That the yet aliens in euery quarter of the World, may bee wonne by the example of dispersed Saints. 3 At least made inexcusable before God, if neither by their holy example, nor godly admonitions, nor meanes of saluation, for his Saints sake vouchsafed vnto them, they will be ledde to Repentance. Howbeit hee hath appointed a day, wherein the *Elect* shall bee *gathered* together *from the foure Windes*; And then shall be, as a [l] *separation of goates from sheepe*, so a blessed vnion, and indissoluble *coniunction in most heauenly* [m] *society, of Elect men and Angels.*

2 Instructeth to [n] care and studie of Sanctitie, no lesse then Angelicall; proportionall,as the capacity of the creature is, to that [o] of God himselfe: fooles or worse they; who knowing they must stand before a *God of pure eyes*, thinke they may bee too nice, ouer-precise in matter of morality.

3 Excites to 1 Carefull [p] vse of gifts receiued. 2 [q] Faithfull imployment of our selues in our vocations; sith wee know we are then summoned to our [r] Accounts; and haue heard

[f] Mat. 24.31.
[g] Rom.14.12.
[h] 2 Cor.5.10.
[i] Rom.2.5.
[k] 1 Cor.4.5.

[l] Mat.25.32.
[m] Heb.12.22, 23.
[n] 2 Pet.3.11.
[o] 1 Iohn 3.3.

[p] Mat.25. 1 Pet.4.10.
[q] 2 Cor.5.10. 11.
[r] Mat.25.

heard the Iudge himselfe pronounce him [s] *Blessed, whom, when he comes, he shall finde so doing.*

[s] Luke 12.43.

3 Matter of the caution. 1 Generall; *not soone mooued from your minde, &c.* 2 Particular; *as if the comming were instant.* 3 *Item* also hee giues against the meanes, *Spirit, Word, Epistle.*

Compare if you please *Pauls earnestnesse* in his caution, with the *quality or degree of the errour*, against which its intended. The maine Article of CHRISTS comming is not called into question amongst this people: in the circumstance onely is the attempt to corrupt their iudgement; yet with what earnestnesse doeth *Paul* presse the caution?

As if *it concerned vs, almost vpon perill of our Soules, to preserue iudgement sound in matters of Faith, euen such as but aloofe touch the Foundation.* Hence is the charge to *Timothie*, conueyed in much passion; *O Timothie* [t] *serua depositum*; the substance, yea circumstances of Euangelicall doctrine: our Sauiour cryes woe to them that [u] *breake or teach breach of the minima mandatorum.* And *Paul wisheth* [x] *cut off them that troubled the Church*, but with a [y] *little leauen in* the Article of Iustification.

[t] 1 Tim. 6.20.
[u] Mat. 5.19.
[x] Gal. 5.12.
[y] Gal. 5.9.

1 Certainely euery peece and parcell of Trueth is pretious, it tends in the degree to perfect, [z] *to sanctifie* the vnderstanding; least errours are *maculæ*, though not *vulnera intellectus.*

[z] Ioh. 17.17.

2 And know you not, saith Saint *Paul*, [a] a little leauen leauens the whole lumpe? ἕνος ἀτοπου δοθέντος κὶ τ' ἄλλα συμβαίνει: *such speech* [b] *frets as a Gangrene, and will encrease to more vngodlinesse:* of them which denyed not the Resurrection, but affirmed *it past already.*

[a] Gal. 5.9.
[b] 2 Tim. 2.17, 18.

Vse.

'Tis strange liberty men take to themselues in Articles of inferiour Nature; if in the substantialls of FAITH, such as wee call fundamentalls, they keepe sound; indifferent they seeme, or tempered rather to take impression of inferiour errors: turbulent they are iudged that oppose or contradict. So wee hold CHRISTS presence in the SACRAMENT, What matters it for the

Modus?

Modus? Whither it bee *Sacramentaliter*, and *Spiritualiter* onely, or *Modo ſubſtantiæ*; Whither by Tranſubſtantiation, or Conſubſtantiation, What matters it to diſpute? Who, but fooles, are not indifferent to reſolue? Oh fooliſh, yet holy Martyrs, that to this error oppoſed euen to the ſhedding of blood.

In the Article of Iuſtification; ſo all bee reſolued to Chriſt; what folly is it to tumble our ſelues in inquiring after the manner of Application, or efficacy of his meritorious Paſſion? Whither by it imputed to vs we ſtand iuſt in Gods ſight; or, Whither it auaile by procuring to vs the gift of Charity, and other infuſed vertues, to formallize vs internally to Iuſtice, in *Chaos antiquum confundimur*: for ought I ſee, the more implicite our Faith is, the better: A few maine generalls let vs hold; for diſtinctneſſe in knowledge and Faith, though vouchſafed vs in the meanes, let that be referred to our *ſcientia oblectans*.

But, 1 Haue we forgotten who ſaid; though keeping the foundation we may bee ſaued, yet by [b] *building hay or ſtubble wee ſuffer loſſe?* So farre impaire the fulneſſe of our reward? 2 Are theſe inferiour truthes amongſt the *things reuealed?* Then *they* [c] *belong to vs*; wofully vnthankfull he who ouer-ſlights them. 3 Such wantonneſſe in playing with pretious Trueth, occaſions the Lord to permit vs to groſſer errors. 4 The error here mentioned ouerthrowes not the maine, yet with what earneſtneſſe doeth *Paul* Caution againſt it?

[b] 1 Cor. 3. 15.

[c] Deut. 29. 29.

VERS. 2.

That ye be not ſoone ſhaken in minde, or bee troubled, neither by ſpirit, nor by word, nor by letter, as from vs, as that the day of Chriſt is at hand.

THe greater matter of the Caueat. σαλευθῆναι ἀπὸ τοῦ νοὸς, *to bee mooued from your* minde. It likes Maiſter *Beza* beſt to interpret after the generall ſignification of νοῦς; In his apprehenſion it ſounds, putting beſide their minde or right wits; as if ſome *dementia* ſhould ſeize them when once they gaue away to vnſound Doctrine; inſtances hee giues many in antient and latter Heretickes, and their Sectaries: ſo inchanted and madded when once throughly poſſeſſed with errour, that except furious obſtinacy bee Reaſon, there ſeemed left nothing of Reaſonable creatures in them. Indeed Saint *Paul* ſtickes not
d Gal. 3 1. to impute d *demencie to ſeduced Galathians*, and conceits a kinde of Witchcraft and ſtrong Inchantment to poſſeſſe them. To, TIMOTHIE mentioning ſuch, hee
e 2 Tim. 2. 8. 9 ſaith they were e κατεφθαρμένοι τὸν νοῦν; In his looſe, imputes no leſſe then ἄνοιαν, *amentiam*, madneſſe or loſſe of wits vnto them.

Gods Iudgements are ſometimes open, ſometimes ſecret, alwayes iuſt: ſtrong was the infatuation caſt vpon
f Rom. 1. 28. Gentiles, *for* f *detayning Trueth naturall in vnrighteouſneſſe.* If Chriſtians to whom the light of Gods glorious Goſpel, hath ſhined, yet grow to maintaine errours, bee ſtricken with blindneſſe of minde, poſſeſſed with *a ſpirit of giddineſſe*, I wonder not. But ſingularity is dangerous, the next ſtep to madneſſe. Minde it, Brethren, you that itch after nouelties, leaſt you looſe your mindes, when once that *ſpiritus vertiginis* ſpoken of in the Prophet, hath poſſeſſed you.

But why not νοῦς Tropically for γνώμη Sentence or
g 1 Cor. 2. 16. Iudgement: the trope is not infrequent. Wee haue g *the minde of Chriſt*; that is, his ſentence and iudgement by himſelfe

himſelfe declared vnto vs. *Bee knit together in the ſame* h *minde, and in the ſame Iudgement*; the latter added ἐξυγιτικῶς: that *Pauls* meaning may be this; *bee not ſoone mooned from your minde*; bee not eaſily altered from that ſentence you haue entertained: touching the time of Chriſts ſecond comming; no ſmall matter ſhould ſhake or cauſe to waue or wauer their iudgement ſo well before enformed, πλέως, perhaps heere ſignifies the ſame that ἐυθέως.

h 1 Cor. 1. 10. νοὶ γνώμῃ.

The euill *Paul* cautions againſt, is leuity or inſtability of Iudgement in matter of Faith: farre be it from vs. To be i *Wherried about Wethercock-like with euery blaſt of vaine doctrine is childiſh: Its good that the heart be* k *ſtabliſhed: to hold faſt the confeſſion of our Faith* l *Without any ſo much as Wauering.*

Ob.

i Epheſ. 4. 14.
k Heb. 13. 9.
l Heb 10 23.

1. Truth is but one *in re qualibet*; though errours bee various and manifold; m *It is not another Goſpel*, to which you are tranſported: And when our wilde wits haue tyred themſelues in wandring, to that antient and firſt truth they muſt retire, if euer we *will finde* n *reſt to our ſoules.*

m Gal 1. 7.
n Ier. 6. 16.

And how can we thinke to eſcape? *If we ſhall* o *deſpiſe ſo great ſaluation*, 1. *Preached by the Lord*, 2. Teſtified by Apoſtles, 3. Confirmed by miracles, 4. Attended with gifts of the holy Ghoſt? Is it not to deſpiſe, to p turne *away our eares from the truth, and to attend to Fables?*

o Heb. 2. 3. 4.
p 2 Tim. 4. 4.

That *ſcabies ſcalpenda*, the skiruie q itch of the eares how hath it infected our Auditors? That ſcarce any thing can now pleaſe, but what ſauours of nouelty. And herein who ſo is not palpably Hereticall, be hee neuer ſo extrauagant, ſhall be a Prophet for this people, who ſo illiterate but may make a faction? So odde, but may draw Diſciples after him? I would this euill ſtaid among our *virgine vulgus* onely that are yet to chooſe their Religion. The okes of *Baſhan*, the tall Cedars of *Lebanon*, are become as Reedes, ſo ſhaken with euery blaſt of vaine doctrine; ſo ready to be tranſported to another Goſpel. I ſpare particularizing: onely I ſay, *vetera vera*; the old r way is the good way.

q 2 Tim. 4. 3.
r Ier. 6. 16.

Lord that our giddy braines were once setled. 1. 'Twill neuer be, so long as we haue mens persons in admiration; neuer till wee haue learned to giue Faith her sole-footing on that most sure word of the Prophets, 2 *Pet.* 1. 19.

2. Neuer, till wee study to liue, rather then to dispute; to practise, rather then to contemplate, *Ioh.* 13. 17. *Math.* 7. 24, 25.

3 Neuer, till wee haue receiued the loue, as well as the knowledge of the Truth, 2 *Thess.* 2. *Pro.* 23. 23.

4. Neuer, till we haue experimented, and felt the power of Gods Word in our soules, *Phil.* 1. 9.

This is γνῶσις & ἀλήθεια.

Nor be troubled. μηδὲ θροεῖσθαι: the word imports such perturbation as ariseth from rumour, or relation of somthing terrible. And not vnlikely, the publishers of this errour rung in their eares, the terrour of the Iudge, the strictnes of accounts: vnbowelled hell it selfe the more to affright. Whence grew the perturbation and anxious vnquiet of their mindes.

See Mat. 24. Marc. 13.

That clause of the admonition, to mee seemes an implicite Reason, disswading leuity and vnsetlednesse in matter of Faith & Religion; because it breeds disturbance, anxiety and trouble of minde, restlesnesse, no lesse oft times then perplexed, so that of a man vnsetled in that kinde, may be said, as of them in *Esay*: *They* [r] *are neuer at rest; but are as the raging sea tossed* of the windes: they *doe but* [s] *trouble you that bring in another Gospell*: the word is ταράσσω S. *Iohn* mentioning the Locusts seene rising out of the bottomlesse pit, Antichristian Teachers, vseth another word, implying [*] *torture no lesse then that of the racke*; such horrible torture should they plunge seduced consciences into, while they taught to seeke Righteousnes, satisfaction to Gods iustice by their owne good workes or voluntary passions.

[r] Isa. 57. 20. 21 Iac. 1.
[s] Gal. 1. 7. & 5. 12.
[*] Apoc. 9. 5.

I beseech you, brethren, *by the peace of God which passeth all vnderstanding*, beware how you attend to the chirping of such locusts; suffering your selues to be transported to another Gospell. If euer from principles of Popish Doctrine, Conscience be setled in sound peace, say, God hath not spoken by me. With me its an vnder rule to iudge of

of doctrines prete nded to be Euangelicall: Tends it, in *the Nature* of it, to pacification of the distressed Conscience? else tis not Euangelicall, *x* saith not the Apostle the same? vniuersally I thinke as *Ieremie*; *y* that is onely the good way wherein I may finde the sweetnesse of holy rest to my soule.

x Rom. 5. 5.
y Ier. 6. 16.

Neither by Spirit, nor by Word, nor by Epistle, as from vs. *Item* against the meanes of their vnsetling and seducement; pretences of Authority no lesse then diuine and Apostolicall: three in number, the Ancient colours of most Heretiques.

The first is, *Spirit*; that is, as I conceiue, pretense of *z* instincts, inspirations, Reuelations immediate and extraordinary from the spirit of God. They *a* *walke in the Spirit*, yet lye faisly, saith *Micah*. *Montanus* had his *Paraclete*, beside his Prophetesses *Prisca* and *Maximilla*: *Simon Magus*, his *Helene*: cursed *Moamed* calls the dead fits of his falling sicknesse, his exstasie and rauishment at the appearance of the Angell *Gabriel*. At promulgation of his ordinances, his Doue inured to fetch food from out his Eare, is pretended no lesse then the holy Ghost; sent whisperingly to intimate what he should enact for the people. Heathenish Politicians had like pretenses, to win credit to their Lawes. *Numa Pompilius* receiues his, from the Goddesse *Ægeria*. *Lycurgus* his, from *Apollo*, &c.

z See 1 Ioh. 4. 1.
a Mic. 2. 11.

Impudencie of Heretiques is seldome lesse then blasphemous, what blasphemy greater then to father *doctrines of diuels*, vpon the God of truth? Spirits of Errour, to be stiled Gods Spirit of Truth?

Against all such fanaticall Enthusiasts and Enthusiasmes, the Lord hath made vs cautionate. The *quære* is common, how we may discerne a pretended, from a true Prophet. *Resp.* Time was when was place for such inquiry: when God was pleased by such meanes extraordinary to instruct his people: for my part, a *piaculum* I hold it, to *expect* in these *dayes Ministers* of *b* *Propheticall* Spirit, reuelation any aboue the ordinary. Let Papists boast, as they will, of their *lumen Propheticum*: Prophesie now none is to me knowne,

b Apoc. 22. 18.

knowne, but what in that tearme the Scripture intends, c *interpreting Propheticall and Apostolicall Scriptures.*

c 1 Thes. 5. 20.

Of old these were the rules: 1. Was it matter of prediction, they pretended in their Propheticall instinct? d *Euents must trie it.*

d Deut. 18. 22.

2 Matter of Doctrine. e *To the Law and to the Testimonie; if they spake not according to this word, there was no light in them.* Though *with signes and wonders* they should *confirme their Doctrine*, yet if *it fled to other gods, Israel* must not attend. Is it another Gospell παρ' ὃ, but different, not contrariant to that already receiued? though *Isai* or *Elias, Paul* or *Peter*, yea g an Angell from heauen should publish it, wee must hold him accursed. *Adoro Scripturæ plenitudinem.*

e Isai 8. 20.

f Deut. 13. 1. 2. 3.

g Gal. 1. 8.

Tertullian.

The second is λόγος: out of the diuers signification of the word, diuers are the rendrings and interpretations, λογον.

1 Some interpret, Arithmeticall computation or supputations, such as men following the vanity of Astrologers, vsed in calculating, as it were, the end of the world; as *Tully* speakes of the Mathematicians great yeare. Not much vnlike that of the great Rabbine *Elias*; *Duo millia Inane*: *Duo millia Lex*; *Duo millia Christus*: *postea finis. tricæ.*

2 Some Argumentation, Reasonings and discourses taken from the naturall condition of the Creature; now aged and selfely enclined to a dissolution: probably enough they proceed for the maine. Who but obserues in the main parts of the world, in all particular kindes of Creatures decay of vigour? *Terra effæta*, saith *Tullie*, through age. *Ptolomy* in his time obserued the Sunne to be come neerer the earth by many degrees, as it were to comfort with his more heat, through more nighnesse, the cold old age of the earth. The strength of men, what is it to that of them of old; their scantling of life, what to that before, or after the floud? how few reach to *Dauids* terme? παν κτίστον τρέπτον, saith *Damascene*; and howsoeuer some priuiledge of perpetuity may bee allowed to celestiall bodies,

yet

yet for ſublunary Creatures, vndergoing ſo many, ſo continuall mutations, and through mutations, enfeeblings; Reaſon it ſelfe would eaſily finde out ſomething more then probability, whereout to conclude certenty of their finall waſting: that they ſtand ſo long inexhauſted is not ſo much out of their owne ſtrength, but as Saint *Peter* obſerues; by the word of God ſupporting them. The *heauens and earth that now are, are kept in ſtore* [h] *by the Word of God, reſerued to fire vnto the Iudgement of the Great day.* [h] 2 Pet. 3. 7.

3 Ratheſt thus: *Word or ſpeech*; becauſe it followes, *as from vs.* It more then ſeemes; theſe falſe Teachers pretended they had heard it from *Pauls* mouth; whither equiuocating they built themſelues on that *Nos qui viuimus*, 1 *Theſ.* 4. 15. miſinterpreted; or, which I rather think, by impudent fiction they fathered their errour vpon *Paul*, as they had heard him teaching in other Churches; or, as falſely they might boaſt, priuately imparting it, as ſome ſecret to themſelues: how euer, *Its but the tricke of an Heretique to flye from verbum Scriptum*, to *verbum Traditum*: I meane, where the Doctrine is vrged as matter of neceſſary Faith: belike Apoſtles had forgotten the charge of their Maiſter, to [i] *publiſh on the houſe tops, What they had heard in ſecret* when they muſt whiſper in ſecret the abſtruſer points of knowledge, to the more perfect; conceiling them from all notice of the vulgar. Saint *Auguſtine* makes mention of the *Deuteroſis Iudæorum*, which to them was a ſecond Miſhna, equalled with *Moſes* his written *Deuteronomie*. Vnwritten traditions (who doubts but pretended from *Moſes* or ſome other great Prophet?) which they equalled with the Scriptures of the Law and Prophets. *Quid noſtri?* The written Word is but *partialis Regula*; ſupplie it muſt haue from Tradition: No nay; for where elſe ſhall wee finde Purgatory, Inuocation of Saints, Adoration of Images, Sacrament, Reliques? &c.

[i] Mat. 10. 27.

Cont. Aduerſ. leg. & prophet. lib. 2. cap. 12.

This I iudge: 1 Euer ſince the Church had a Word written, ſhe had in that written word a perfect rule of faith and practiſe; perfect I meane *pro tempore*. The *quare* is vſuall

all whither Articles of Faith were increaſed in proceſſe of time. And is thus reſolued: they were not encreaſed *noua addendo*, but *implicita explicando*. Doeth any doubt whether *Moſes* related fully what was preſcribed to *Adam*, or *Abraham* to be beleeued?

Irenæus lib 3. cap. 1.

2 The Goſpel which the Apoſtles preached, they did afterwards by the will of God deliuer vs in their writings, to be the foundation and pillar of Faith: perfectly and fully, trow we? *Adoro Scripturæ plenitudinem*, ſaith *Tertullian*. *Scriptum eſſe docent Hermogenis officina: Si non eſt Scriptum, timeat væ illud,* k *adijcientibus, vel detrahentibus deſtinatum.* Saint *Hierome*. *Quæ abſque autoritate & teſtimonijs Scripturarum, quaſi traditione Apoſtolica ſponte reperiunt, atque confingunt, percutit gladius Dei.*

k *Vide* Apoc. 22. 18. *In cap. 2. Aggæi.*

3 Can we imagine that Apoſtles, inſerting in their writings particulars many, comparatiuely to thoſe of neceſſary Faith, of no ſuch conſequence for knowledge, would pretermit any thing concerning vs in the maine? *Credat Iudæus Apella.*

4 But who can imagine their writings and Traditions are contrariant? Ends of committing the Word to writing, ſee largely in *Theophylact*, *Kemnitius*, and others Ancient and Moderne; and tell mee how well this Phanſie ſorts with them.

Nor by Epiſtle as from vs. The third is letter. Meanes hee the former Epiſtle ſent to this Chuch, corrupted by audacious gloſſe of theſe falſe Teachers? Rather ſome other forged by them, and fathered vpon the Apoſtle: why elſe in the cloſe is the Apoſtle ſo carefull to Characterize his Epiſtles? doubtleſſe that the forgery, if any, might thereby be diſcouered.

Such *forgerie is no new thing in Heretiques and other Impoſtors.* Apoſtles yet ſuruiuing, they publiſhed vnder their Names Euangelicall ſtories: *Ambroſe* on *Luke* mentions the counterfeit Goſpels of *Thomas*, *Bartholomew*, *Paul*, whoſe Authors he ſuppoſeth thoſe many mentioned by *Luke* to haue attempted, but without ſucceſſe, the narrations that concerned our Sauiour. After-Times were not

not free from like Impoſtures: But as any man gained to himſelfe reputation of learning and ſanctity in the Church, ſo was his Name prefixed to the Pamphlets of ſeducing TEACHERS to gaine them Authority: out of this ſhop came that booke of *Hermes*, commonly ſtiled *Paſtor*: and thoſe many counterfeit FATHERS, whoſe Authority is ſacred amongſt our *Romaniſts*. Trueth is, ſcarcely any of the Fathers, but their names haue beene made Panders to their ſuperſtition: that where their indubitate writings ſteed them not, counterfeit additions may procure them patronage.

What thinke you? Is not the cauſe deplored, which but by ſuch baſe ſhifts cannot bee ſupported? Haue ye no written word for Purgatory, prayer for the dead, in all the indubitate Scriptures of Prophets and Apoſtles? but yee muſt flye to the Apocrypha, Tradition, Apparitions of the dead, &c. for their foundation. 'Twill euer be true which *Tertullian* ſaid of Heretiques, they are *Lucifugæ Scripturarum*. I ſay as *Baſil*, *Infidelitatis Argumentum fuerit, & ſignum ſuperbiæ certiſſimum, ſi quis eorum quæ ſcripta ſunt, aliquid velit reijcere, aut eorum quæ non ſcripta introducere*; as Saint *Auguſtine*. *Si quis ſine de Chriſto, ſine de eius Eccleſiâ, ſine de quacunque aliâ re, quæ pertinet ad fidem, vitamque noſtram, non dicam ſi nos, ſed quod Paulus adiecit, ſi Angelus de Cœlo vobis annunciauerit præterquam quod in Scripturis legalibus & Euangelicis accepiſtis, Anathema ſit.* But of the generall matter of the Caueat, and *Item* againſt the meanes of ſeducement hitherto: followes the particular errour.

Serm. de fidei Confeſſione. lib. 3 cont. lit. petilian. cap. 6.

As if the day of the Lord were at hand. Is that an errour? ſaid not *Peter* the ſame? *The end of all things draweth nigh*: And *Paul*, *the ends of the world are come vpon vs.*

l 1 Pet. 4. 7.

m 1 Cor. 10 11

Reſp. 1 Some thus. Its not farre off if ye compare the vtmoſt endurance with eternity; *A thouſand yeere is as one day*; millions of yeeres; the perpetuitie of time ſcarce a point, a moment in eternity; yet may it bee farre off after the meaſure of Time. 2 Comparatiuely nigh to the

n 2 Pet. 3. 8.

the times foregoing CHRISTS comming in the flesh, not simply nigh.

3 Ἤγγικε : *Appropinquat*, it draweth nigh; that is, Saint *Peters* tearme; yet not ἐνίστατο ; *instat*, not instantly to fall vpon the men then liuing; as if they should not taste of death till they saw the Lord CHRIST comming in his Glory; which seemes the conceit these meant to fasten on them.

4 But why presume they to determine of times and seasons which GOD hath reserued in his owne power? nigh therefore so nigh? What may wee imagine Satans aime in venting such an errour in the Church? seemingly so disaduantagious to his Kingdome? The hearing of a Iudgement to come *strikes* Fœlix *With* [o] *trembling*. The terrible sound of the last trumpe which *Hierome* so continually sembled to himselfe, how did it make him feare where he was most secure.

[o] Acts 24. 25. *Omnia tuta timeo.*

Resp. 1 Amongst libertines it occasions greater indulgence to the flesh, as men *Willing to glut themselues* with the pleasures of sinne, *because their time is but short*, *Isai* 22. 12. 2 Any errour in Gods children as an errour pleaseth *the father of lyes, the seducer of the Brethren*; such especially as may tend to worke their perplexity. 3 The maine is this: admit but one lye into Scriptures or Scripture doctrine, the Authority, the Trueth of all falls to the ground. *The delay of Christs comming bred in those mockers* [p] *scoffing denial of the maine Article*: that *mille Artifex* foresees his issue. Let it once bee entertained as taught in Scripture, or by diuine Reuelation, or by Apostolicall tradition, that Christ shall come in a time prefixed, the euent not answering; how is all faith of all Truthes taught, shaken and ouerthrowne? Saint *Augustine* to *Hesychius* a man inclining to some such opinion out of an honest desire, remembers this text of the Apostle; prohibiting to giue credence to them who taught the day of the LORD was so instantly to come: vpon this Reason is the prohibition; *Ne forte cum transisset tempus, quo eum credebant esse venturum, & venisse non cernerent, etiam catera fallaciter*

Augustin.

[p] 2 Pet. 3 4.

Augustin. ep. 80.

laciter ſibi promitti arbitrantes, & de ipſa mercede fidei deſperarent.

Wee are not, at leaſt ought not bee, *ignorant of Satans wiles.* See how cunningly he contriues errors intended to be conueyed into the Church: in this particular view his cunning. 1 Approach it hath as neare as an errour may haue to the truth taught by the Apoſtles. ἤγγικε ſaith *Peter*; *appropinquat*: ἐνέστηκε, *Inſtat*, ſay theſe falſe teachers: ἔκτισεν, *poſſedit me*, is the text of the Septuagint; change but a letter (pronunciation will hide that too) read ἔκτισεν, yee haue the full hereſie of *Arius*; that Chriſt is a meere Creature. 2 Cor. 2. 11.

2 Seemingly it tends as much as any thing to mortification & deuotion; what more then the thought of Chriſts nigh approaching to iudgement? be but a little erroneous about that Article, he will be the firſt ſhall broach it: how excellent is the regular vſe of faſting? meanes of mortification: quickner of deuotion; faſt with opinion of ſatisfaction and merit, he preferres faſting before Epicuriſme, like thinke of Prayer, Contemplation, &c.

Learne hence to keepe ſtrictly to the word of God; admit not corruption of a word, a ſyllable, a letter, be pretenſes or likely-hoods of profitable auaile neuer ſo holy. Saint *Ambroſe* obſerues, that the little addition to the prohibition of the tree of knowledge, made, whither by *Adam* or *Eue*, gaue hint to the Diuell, to entangle the woman in opinion of Gods enuying them their good? *yee ſhall not* q *eate thereof*, is all the Lord ſaid; *nor* r *touch it* is the cautionate addition: how is the Diuell aduantaged to faſten the opinion, that for ſome ſpeciall good in that fruit, the Lord is ſo ſtrict in interdicting it. Its reported of *Ioab*, that when his Teacher taught him to corrupt the text but in the vowelling, he ſlew him without ranſome; the charge was to deſtroy *zecher, the memoriall of Amalech*; he read it *zachar, the males of Amalech*: for this he ſlew him. The violent expreſſions were irregular; elſe his zeale commendable. The charge is ſtrict, *not to adde, nor alter, nor diminiſh, not to turne aſide*, no not *to the right hand.* *Vſe.*

q Gen. 2. 17.
r Gen. 3. 3.

VER.

VERS. 3.

Let no man deceiue you by any meanes, for that day ſhall not come, except there come a falling away firſt, and that man of ſinne be reuealed, the ſonne of perdition.

THe iteration of the Caueat; where leaſt hee had not ſpoken home enough, in the particulars mentioned, he enlargeth to all men, or meanes whatſoeuer tending to ſeducement.

The tearme expreſſing the euill cautioned againſt is changed; before let them *not ſhake or wauer you*, and ſo diſquiet you; here, *not deceiue or miſlead you from* the tract of Trueth. There is a diuelliſh method, an ordinary progreſſe in miſleading GODS people; I am deceiued if *Paul* ment not here to expreſſe it. 1 The iudgement is vnſetled, and brought into wauering, by plauſible oppugning the truths receiued. 2 Then followes naturally anxiety, and reſtleſſe diſturbance of the Conſcience, through feares and doubtings: no maruell, when the minde affoords it no certainety, whereout to frame the diſcourſe for comfort. 3 In this caſe, worke the poore ſoule you may like waxe; fitted it is to faſten on any thing true or falſe, that may but ſ Acts 16.30. ſeeme to promiſe comfort: *Sirs,* ſ *what ſhall I doe to bee ſaued? q. d.* preſcribe what you will I am ready to entertaine, to execute it, ſo bee I may purchaſe tranquility of minde: happy is he, to whom, in that caſe, God ſends his t Iob 33.23. t *Interpreter, that one of a thouſand to declare his Righteouſneſſe.* And a thouſand to one, but if hee meet with an Heretique but palliating the cure, hee lyes downe in his graue with that Hereſie or ſuperſtition, which hee then firſt dranke in.

Luke 16.8. *The Children of this world are wiſer in their generation, then the Children of light.* Thoſe Locuſts of the bottomeleſſe pit, haue *ad vnguem*, this μεθοδία τῆς πλάνης. Entertaine their diſcourſe, the firſt bout is, about Religion in generall, whither theirs or ours be the true: next whither the

the Church muſt be iudged of by religion and doctrine, or not rather Faith and Religion by the Church: plauſibly they plead the Church muſt guide vs to Faith: not Faith to the Church. That gained, as its eaſely from the vnlearned, into a wilde wilderneſſe they ſend you to ſeeke your Faith; which is the true Church? where was yours before *Luther?* and thunderclaps of ſwelling words then follow of Vniuerſality, Antiquity, Succeſſion, glory of Miracles, with the like, amazing the mindes of the heedleſſe and ſimple. Thus hauing ſet them in a mammering, theſe Locuſts turne to Scorpions; vrging the neceſſity of ioyning themſelues to the Church, wherein they may be informed of the true faith, and right manner of worſhip: ſhew miſery of them that are out of the Church; their miſery in ſo long withholding themſelues from Communion of the *Romane* Synagogue; till at laſt Conſcience apprehending the terrour, is filled with anxiety and anguiſh; knowing naturally the neceſſity of Religion. In that caſe let ſuperſtition or hereſie preſcribe it pilgrimage, abdication of goods, forſaking Country, building of Monaſteries, &c. any thing is entertained that may ſeeme ſatisfactorie for former aberrations. By this Art, haue they robbed Parents of Children, Husbands of Wiues; Cloyſtered Kings and Emperours; wrought wonders of the Almighty; *u caſt contempt vpon Princes, raiſed their Beggar-ſelues from the dunghill, till they now ſit with Princes, and inherit the throne of glory.*

u 1 Sam. 2. 8.

I ſay as *Paul*, * *Be not henceforth Children toſſed to and fro, and carried about with euery winde of doctrine, by the ſleight of men, and cunning craftineſſe, whereby they lye in wait to deceiue. But following the truth in loue, let vs grow vp into him in all things which is the head.* As *Peter*, x *Knowing theſe things aforehand, take heede wee be not led away with the impoſtures of the wicked, and fall from our owne ſtedfaſtneſſe; But grow in Grace, and while meanes continue, in the knowledge of our Lord and Sauiour Ieſus Chriſt.* To him for our hither ſtabliſhment in the preſent truth, be glory for euer. *Amen.*

* Epheſ. 4. 14, 15.

x 2 Pet. 3. 17, 18.

Let no man deceiue you by any meanes. Deceiue. 1. Seduce, or out you of the way of truth, or mislead you to errour. Thinke it spoken to vs; and a little more nearely concerning vs inasmuch as these are the last times; wherein *the Seducer of the Brethren,* and the false Prophet, y *knowing their time but short,* busily bestirre themselues: that may be one motiue. 1 Through remaines of ignorance and loue of nouelty, wee are inclineable to errour, more then to Truth. 2 z Truth is *precious,* Errour dangerous. 3 *And if We a sinne willingly, after Wee haue receiued the knowledge of the Truth, What remaineth but fearefull expectation of vengeance and violent fire to deuoure.*

y Apoc. 12. 12.

z Pro. 23. 23.

a Heb. 10. 26, 27.

There is, 1 *Temerarium.* 2 There is *Erroneum.* 3 And there is *Hæreticum.* There is a graduall order betweene them.

1 Temerarious they call opinions or auouchments, published without sufficient euidence of Authority or Reason to support them; wherein, though perhaps there may be Truth, yet there is not euidence sufficient to conuince, or to induce a wise man to beliefe or auouchment. *Exemp.* That there is an Hierarchy of Angels, so ordered as the *Pseud-Areopagite* hath framed it, perhaps is true; yet of him that *intrudes into What hee hath not seene,* nor God reuealed, may we not say as *Paul,* b *he is rashly puffed vp in his fooliſh minde.* That to euery man from his birth is assigned his *Custos Angelus*, as *Hierome* and other learned opine, perhaps is true; yet he, shall be rash, who so peremptorily asserts it: for where is the euidence?

b Col. 2. 18.

2 Erroneous addes to Temerarious apparent falsity of opinion; such as ouerthrowes no foundation, razeth no Article. *Exemp.* That there are moe then two Sacraments of the New Testament, whether three, or fiue, or seuen, as opinions are varied, is not hereticall to auouch: yet apertly more then Temerarious; no lesse then erroneous to thinke or affirme.

3 Hereticall, denotes notorious falsity in matter of necessary faith; especially when pertinacie it appeares in the auouchment. *Exemp.* That Christ is a meere creature, as *Arius*

rum; That *there is no Resurrection, nor Angell, nor Spirit*, as *Sadduces auouched*, is not a simple Error, but implies heretical prauity. Rashnesse inclines to Error, Error to Heresie.

No man, by any meanes. Sometimes: 1 The man leads into Error. 2 Sometimes the meanes, or manner of conueiance.

1 The man through realty, or opinion of learning, or sanctity, or both. Reuerence and authority of *Peter* was such in the Church, that his fact seemed a Law: wherefore *Paul* chargeth him to haue [c] *constrained the Gentiles to bee circumcised*; yea, *Barnabas* himselfe *is carried away with their dissimulation*: and with vs how many Errors are borne and carried with the bare names of men; such, as with whom their admirers will choose to erre, rather then with others to thinke Trueth. Yet said *Paul*, 1 the best *know but* [d] *in part*. 2 Are but in part sanctified. 3 Suppose them to hold the foundation, yet may they *build* [e] *hay, or stubble*, so that teacher, and hearer may *suffer detriment*.

2 *The meanes*; three vsuall amongst false Teachers *Paul* mentioned. 1 Reuelation. 2 Tradition. 3 Counterfeit Scriptures; yet knowing meanes might be multiplied, he enlargeth his Caution, that, nor these, nor any of any sort should bee giuen way vnto. Amongst those other yee may number: 1 Peruerting of Authentique Scriptures. 2 Miracles. 3 Apparition of the Dead, with the like. The chiefe meanes now in vse amongst our Aduersaries; whose Purgatory, Prayer for Dead, Inuocation of Saints departed, &c. Haue no other ground then obscure passages of Scripture depraued, or fained Miracles, or fond apparitions of the Dead. Against these, and a thousand the like, our Sauiour hath made vs cautionate; limiting vs to [f] *Moses*, and *Prophets*; aduising to examine [g] Miracles by *Doctrine*. [h] *Anathematizing Angels*, introducing another Gospel.

As meanes auaileable to preuent seducement, thinke of these. 1 Store you with knowledge of Scriptures; [i] *let that word dwell plentifully in you*: you know who said, [k] *ye erre not knowing the Scriptures*.

c Gal. 2. 13. 14. *Exemplo non verbo Hier.*

d 1 Cor. 13. 9.

e 1 Cor. 3. 12. 15.

f Luke 16. 29.

g Deut. 13. 2, 3.

h Gal. 1. 8.

i Colos. 3. 16.

k Mat. 22. 29.

2 Beware of wanton curioſity [l] *in ſearching beyond Reuelations*; [m] *be wiſe to ſobrietie.*

3 Make not Reaſon a Miſtris to Faith; ſhee is a good hand-maid, while a hand-maid; but *Sarah* made *Hagar* inſolent.

4 Let not *knowledge* [n] *puffe thee*; for [o] *who diſcriminates thee?* Thy Ignorance, if thou couldſt ſee it, is more then thy Knowledge.

5 Admit not leaſt declining from the Scripture; change not ἄγγελα into ἐπίσκοπα, yet.

6 Adhere not to the letter againſt the true meaning of Scripture, that's not words, but meaning.

7 Flye errour in manners; they make way to errours in iudgement: *yea* [p] *to ſtrong deluſion.*

8 Bee not raſh, or head-long in reſoluing beyond euidence. Temerarious makes way to Erroneous.

9 *In dubijs*, reſolue not without your guides. There are *at whoſe* [q] *mouthes you muſt ſeeke the Law.* And of *Pauls* Caution hitherto: followes the Confutation.

For that day ſhall not come except there be a departure firſt, and that man of ſinne be reuealed, &c.

2 The Confutation of the errour from two neceſſary Antecedents of CHRISTS comming. 1 Generall Apoſtaſie. 2 Reuelation of Antichriſt. Thus in forme: That day ſhall not come till after the great Apoſtaſie, and diſcouery of Antichriſt. Neither of theſe yet are, nor ſhall bee within the time limited by falſe Teachers. *Ergo*, the end not yet.

That day ſhall not come; A ſupplement to the Text, yet no condemned addition to the Word of GOD; ſith from ſcope and principall intention of the Apoſtle, fluently inferred; ſelfely forcing it ſelfe into the vnderſtanding of the Reader. Except there bee a departure: Saint *Auſtins* rendring by *Refuga* as impertinent I pretermit: though the trope be vſuall to ſay *ſcelus pro ſceleſto.*

1 Apoſtaſie in general ſignifies any defect, or reuolt from him to whom we owe, or haue performed ſubiection.

2 Of what ſort, and from whom is this Apoſtaſie? *Reſp.*

[l] Deut. 29. 29.
[m] Rom. 12. 3.
[n] 1 Cor. 8. 1.
[o] 1 Cor. 4. 7.
[p] 2 Theſ. 2. 11. 12.
[q] Mal. 2. 7.
De ciuit. dei lib. 20. c. 19.

Reſp. Saint *Hierome* and other ancients many conceited it a ciuile defection from the *Roman* Empire. *Niſi inquit, venerit diſceſſio primum, vt omnes Gentes quæ Romano Imperio ſubiacent, recedant ab eis. & mox: Niſi, inquit, fuerit Romanum Imperium deſolatum, & Antichriſtus præceſſerit, non veniet Chriſtus.* The ſentence is true; but the Expoſition impertinent. For 1 ſtands or falls the Church with the Empire? 2 Was this the ſinne which God ſhould punish by giuing the raines to Antichriſt? Defection from the Empire? 3 Or were Chriſtians to be Authors of ſuch ciuile defection? 4 The ſinne ſpecified as cauſe of Antichriſts raigne and curſed efficacy in deluſion, is not [r] *receiuing loue of the trueth, &c.* 5 I am deceiued if Scripture any where vſe the tearme to ſignifie any other then a Spirituall, or Eccleſiaſticall defection from God, *Heb.* 3. 12. *Iſai* 1. 5. From Faith. 1 *Tim.* 4. 1. From Religion. *Acts* 21. 21. Wee haue conſent of beſt Expoſitors amongſt *Romaniſts*: of Saint *Auguſtin* better aduiſed. —— *Refugam vtique a Domino Deo*: The defection then is ſpirituall. Concerning it, ſee theſe particulars. 1 What it is.

Hieron. Epiſt. ad Algaſiam queſt 11ª.

r 2 Theſſ. 2. 10.

Eſtius ad locum. de Ciuitate. dei. lib. 20. *cap* 19.

To *Thomas* it ſounds *retroceſſionem a Deo*: a going backe or departure from God, with whom wee haue had ſome reall appearing, or graduall coniunction: to whom we haue performed or profeſſed ſubiection.

Three things eſpecially there are that knit vs vnto God, and whereby wee teſtifie ſubiection vnto him. 1 Faith. 2 Religion. 3 Obedience. Accordingly they make three ſorts of Apoſtaſie: 1 From Faith. 2 From Religion. 3 From Obedience. The tearmes I keepe, willingly varying in explication.

1 *Perfidia.*
2 *Aberratio.*
3 *Inobedientia.*

1 *From Faith*: as when a man forſakes the true doctrine of Faith, whereof he hath beene informed; and which he hath entertained into his iudgement and profeſſion, and falls to Paganiſme, Iudaiſme, Hereſie. See 1 *Tim.* 4. 1.

2 *From Religion*: as when hee forſakes the worſhip of the true GOD, and falls to worſhip Idols; as *Achaz*: or from the true manner of worſhipping the true God; as the tenne Tribes vnder *Ieroboam*.

3 *From Obedience*: as when a man falls from morall practise to viciousnesse of life, whereof see *Matth.* 12.45. 2 *Pet.* 2.21. of whether, or whether of all, the APOSTLE must bee vnderstood, if any inquire, thus let him thinke, they vsually goe together; in what order, some other occasion may fitlier manifest. Though commonly Interpreters limit *to Apostasie from Faith, and puritie of Religion.*

3 Meanes the APOSTLE of some particular persons, Churches, Prouinces? *Resp.* Rather of an vniuersall Apostasie of the multitude, and Maior part of the Christian World: for otherwise reuolt of *particular persons*, and Churches, was not strange in [s] Apostles times: when that here spoken of is intended to bee [t] notorious: and something [u] remote from the notice and sight of the generation then liuing: more neerely coasting [x] vpon the time of Christs second comming. And hitherto is Consent.

4 But what's this Faith and Religion from which the reuolt shall be? Popish Expositors many interpret of the *Romish* Faith, and Religion: and of the Obedience supposed due to the Bishop of that See, as to the Vicar of Christ, Saint *Peters* successor. Worshipt might he be.

Resp. But shew vs, I pray, what Scripture hath tyed vs to the Faith and Religion of *Rome*, as it is *Romana?* Must wee absurdly thinke *the Church* in Scripture, to denote nothing but the Church of *Rome?* Faith and Religion, denote the Faith and Religion of *Rome? Apagite.*

2 What, when the *Romish* Church prooues Apostaticall? are wee then tyed to the FAITH and Religion of *Rome?* Will you say its impossible, for the [y] promise and [z] prayer of CHRIST? *Resp.* The Church to which the promise is made, is the Church Catholique of the Elect: the Faith of *Peter* prayed for, is not *fides qua Creditur*; but *qua Creditur*, the gift of Faith in *Peter* and all GODS Children.

And that the *Romish* Church may prooue Apostaticall, doeth not the Apostle more then intimate? *Rom.* 11. 20. *Be not high minded, but feare*, was no empty scarcrow: an intimation rather of possibility and likelihood of their abiection:

[s] 1 Iohn 2.19.
[t] 1 Tim. 4.1.
[u] 2 Tim. 3.1, 2.
[x] Luke 18.8.
[y] Mat. 16.18.
[z] Luke 22.32.

iection: if *Papists* themselues may be beleeued in the question of perseuerance. Such Caueats to other of Gods people, more then intimate their possible Apostasie: at least as they generally apprehend them.

3 What when the great Antichrist hath erected his Episcopall See vpon that ἐπτάλοφον: and hath begun to the Kings of the earth in the cup of damnable errours, and doctrines of Diuels? Are wee then bound to adhære to the Faith and Religion of *Rome?* or shall it not bee our wisedome *to come out of that Babylon? Apoc.* 18.4.

4 Their Apostasie *de facto*, I spare to insist on. Be pleased to compare the Doctrine of the Tridentine Counsell touching faith and worship, with that extant in *Pauls* Epistle to the *Romans*; thou wilt be ready to sweare, *the Citie that once was faithfull, is now become an harlot: that Bethel is become Beth-Auen.*

As to the testimonies of Fathers, produced to euidence the prerogatiue of that Church: read what that thrice reuerend Doctor *Whitaker* of blessed memory, hath fully answered: this onely added: 1 set apart you must the testimonies which Popes giue of themselues: for what Court alloweth a mans owne Testimonie in his owne Cause? 2 Beleeue not the Epistles Decretall to bee theirs, on whom they are fathered: Bishops of those times were not so vnlettered, so vntutored, as in euerie page to doe Priscian violence. Not so besotted, as to send letters to the dead: nor, you must thinke, so Prophetical, as to alledge for testimonie the sayings of men yet vnborne.

As to other Fathers of Greeke and Latine Church, they must be confessed to speake many things encomiastically of the *Roman* Church in their times: cause they had then sufficient, it being yet mostly orthodoxe. Yet what seemes in their writings to sound, as they would now haue the Bels to ring, thinke, and you shall not erre, they spake rather from voluntary reuerence, then from opinion of necessary obligation.

Apostasie, vnderstand from the *Faith Catholique taught*

in Scriptures; that is, *verbum fidei.*

Religion, what is in the written word prescribed: *All other thinke* z *vaine, taught by the precepts of men.* When *Paul* said, they *should depart from the faith*; meant he from the faith of *Rome*? or rather meant hee *Rome*, as other Churches, yea more then many, should depart from faith Catholick? See 1 *Tim.*4.1.3. thou wilt thinke he pointed singer specially to *Rome*, so sutable are their doctrines to *those of Dinels* there mentioned. And thus doth *Lyra* expound this Text. *Nisi venerit discessio primum: Exponunt aliqui de discessione à Romano Imperio: alij de discessu à Romana Ecclesiâ, a qua iam diu est quòd recessit Græcia: mihi videtur melius intelligendum, de recessu à fide Catholicâ.*

z Mat.15.9.

Lyconus in 2 *Thess.*2.

5. Is it past? *Resp.* Why doubt we? haue we read scriptures? obserued the doctrine of Faith there taught? the rule, Matter, Maner of worship there prescribed? The whole world once groaned to see it selfe *become Arian.* It might much more, to haue seene it selfe become wholly *Antichristian.*

6. When began it? Where was it? Who Authors of it? *Resp.* 1. Fond men: must circumstances needs be punctually showne, else is it not? Reade what to this point that learned Doctor *Field* hath noted. 2. The declinings from pure doctrine and Religion, and how in euery Age of the Church they were increased, see in the Century Writers. 3. Antichristian time, *Paul* stiles *a mysterie of iniquity*; secretly it insinuates it selfe into the Church: they a *speake lies in Hypocrisie.* 4. Can any man tell me, when Iustification by workes, doctrine of merit, satisfaction, supererogation; full keeping the Law to iustification, free will, &c. were generally entertained in the Church. Can you tell mee when worshipping God in an Image, Adoration of the Eucharist, veneration of Reliques, Prayer for the dead, inuocation of Saints, &c. or if there bee any other point of Faith or worship wherein we dissent from the Tridentine Faith and Religion; can any tell me, when, or where these were generally entertained amongst the teachers, & people of the christian world? Then there was this apostasie. Whē were these dogmatized and decretally stablished for catholique

*Lib.*3.*cap.*14.

a 2 Tim.4.2.

lique doctrine? Then was this Apoſtaſie ſet in the vigour. No Papiſt but ſeemes learned in this Chronologie; had he will or wit to exact them according to the antient Faith taught by Prophets and Apoſtles; hee would ſee it more needfull to reforme his long errour, then curiouſly to enquire after impertinent circumſtances.

But that there is, or ſhall be ſuch an vniuerſall Apoſtaſie of the Chriſtian world from Chriſt to Antichriſt, Papiſts themſelues confeſſe. Of whom I would for my learning, know how in that time, *vniuerſality* ſhall be a note of the true Church? When all the world ſhall runne after Antichriſt; and the *Nations be made drunke with the wine* of the Whoores Fornications: muſt I then ioyne to the more part, the preuailing ſide? If you will by notes guide vs to the Church, let them yet be inſeperable; ſo is not vniuerſality, as your ſelues muſt confeſſe.

But, Lord, me thinkes, meditating Gods iudgement vpon the world in permitting them to ſuch reuolt, what terrour ſhould it ſtrike into particular Churches: and teach them *not to be high-minded but feare.* How cautionate and humble ſhould it make vs all, euen *him that thinks he ſtandeth* firmeſt? Vaine Iewes in their profaneneſſe, ſecured themſelues *by the Temple*; forgetting what the *Lord had done to Shilo.* And wee, who iuſtifie Iewes in our profane vnthankfulneſſe and diſobedience, yet promiſe our ſelues continuance of his word; yet haue ſeene what is befalne the Churches of *Aſia*; what was the ſtate of the Chriſtian world, thoſe many Ages wherein Antichriſt ſtood in his ſtrength. I muſt needes ſay, I feare not greatly farther reuolt to Antichriſt; Now are the *dayes of his conſumption*; he now lyeth in his *bed of languiſhing*: but take heede wee fall not to Atheiſme or Paganiſme. Certainely thither bends the whole world; Euen they that *profeſſe to know God, yet in their workes deny him*; and where is the greateſt *forme of Godlineſſe*, yet may be obſerued *deniall of the power thereof.* What greater paſſage of Apoſtaſie, either to vnbeliefe, or misbeliefe?

If you obſerue, In departure from God the order ſeemes retrograde

a

b Rom. 11.20. c 1 Cor. 10.12.

d Ier. 7.4 9,11.

retrograde to that of comming to him. In comming to GOD wee *begin at* e *Faith*; proceede to f Deuotion; are perfitted in obedience. In departure from God the beginnings are at diſobediences; proceedings, to indeuotion: end in vnbeliefe or misbeliefe. *Hymeneus and Alexander* firſt *put away good* g *conſcience, then made ſhipwracke of Faith. Salomon* firſt h luxurious; thereby ſlakes deuotion, tolerating the Idolatry of his ſtrange wiues; its not long, ere hee ioynes in the worſhip of their Idols. The method of impoſtors is noted by Saint *Peter*; *they promiſe* i *liberty, and through luſts and much wantonneſſe ſo they beguile the ſimple.* I ſay as *Paul*, k *make ſtraight ſteps to your feete, leaſt that which is halting be turned out of the way*, leaſt your *ſelues fall from the Grace of God.* Reade 2 *Peter* 1. 4. to 10. 11.

e Heb. 11. 6.
f Act 9. 11.
g 1 Tim. 1. 19.
h See 1 Reg 11 tot.
i 2 Pet. 2. 18. 19.
k Heb. 12. 13, 15.

Firſt, Intends the Apoſtle this firſtnes, or precedence of Apoſtaſie, *to the day of* Chriſt? Or not alſo to the Reuelation of Antichriſt? *Reſp.* That it ſhall foregoe the comming of Chriſt, and is ſo intended by the Apoſtle is euident; it being a party Argument, prooving Chriſts comming not to be inſtant, becauſe this Apoſtaſie was not yet complete. In likely-hood alſo its meant an antecedent to Antichriſts diſcouery, and higheſt aduancement into his Throne, or chaire of Peſtilence; becauſe that looſing the raines to Antichriſt is to puniſh mens not l *receiuing the loue of the Truth*; And the fault is preſuppoſed to puniſhment.

l 2 Theſ. 2. 10.

If any ſhall ſay, Antichriſt is the Author and procurer of this Apoſtaſie; therefore muſt needes precede, or be coniunct with it. *Reſp.* Antichriſt *veiled* is worker of this Apoſtaſie; and ſo is in being with or before it: yet doth it precede Antichriſt *reuealed*: this Apoſtaſie is before the Reuelation of the man of ſin. Howbeit, confirmation and encreaſe of Apoſtaſie ſhall be wrought by him, when he is aduanced into his Throne. Aduantaged hee ſhall then be to procure it. 1. By errours already entertained, wherein preſcription ſhall ſteed him. 2. By authority ſuch as at which Monarchies ſhall tremble.

And

And that man of sinne bee reuealed. The second necessary antecedent to Christs comming is *the reuealing, or discouery of that man of sinne*; which not yet accomplished in *Pauls* time, prooued, there was then no such *instant nighnesse of the day of the Lord.*

As touching the man of sinne, Agreement is on all sides, that hee is intended by *Paul*, the great Antichrist, various opinions touching him we read in Fathers, *ad Nauseam vsque.* 1 Papists thus propound him: a singular, or indiuiduall person. 2 Professed aduersary to Christ. 3 By Nation a Iew of the Tribe of *Dan.* 4 Erecting his Kingdome in Ierusalem. 5 Seducer of Iewes, not Christians; his rising, reigne, and fall, they limit to three yeeres and halfe, immediately connexed with the end of the world. Large confutation of these dreames, I purpose not; extant you haue it in the writings of many reuerend Diuines; Doctor *Whitaker*, Doctor *Dounham*, Master *Brightman* and others, to whom I referre you. Onely what this Scripture occasions to bee spoken for, or against, expect from me according to my measure; of him fiue things ye may note from the Apostle. 1 His description. 2 Reuelation. 3 Rising to his reigne. 4 Consumption. 5 Abolishment.

1 *His description by properties, or adiuncts many*, intended by the Apostle to this end; that, in whom we see concurrence of them all, in that height they are here propounded, wee might not doubt to point the finger at him and say, *Ecce Anti christus ille.* Wee follow the wordes: his first propriety, or part of his style; ὁ ἄνθρωπος τῆς ἁμαρτίας. Take the Article ἐμφατικῶς, must it needes denote a singular *indiuiduum*? and why not a Kingdome, a kinde, a whole made vp of successiue parts, as our opinion is? Forsooth, the *Article foreeth to a particular person*; ὁ ἄνθρωπος, ὁ υἱος, ὁ ἄνομος. Its *Epiphanius* his rule. Articles contract the signification to oue certaine thing; so that ἄνθρωπος signifies man at large; but ὁ ἄνθρωπος alwayes a singular, or *indiuiduum* of man.

Resp. Yet *Proclus* thus: *vbi Plato dicit* τὸν θεὸν, *scribit* τὴν, τοῦ ἄρθρου πρόθεσιν δηλοῦν ἢ τὸ καθ' ὑπεροχὴν μόνον ἢ τὸ ὅλον πλῆθος.

Examples

Examples are frequent, Chriſt committed not himſelfe vnto them; for hee knew them all; and needed not that any man ſhould teſtifie περὶ τοῦ ἀνθρώπου, αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ: that is, I trow, not in this, or that particular onely; but in euery man. Compare *Luke* 4. 4. *Marke* 2. 27. *Apoc.* 22. 11. *Rom.* 1. 17, *&c.* The Lyon, the Beare, &c. in *Daniel*, denote they particular Kings? Or not rather Kingdomes? Kings many lineally ſucceeding each other?

And that ſuch a line and ſucceſſion of men is intended by the Apoſtle appeares by theſe Reaſons. 1 Conceiued hee was, and after a ſort animated in Apoſtles dayes. *The ſpirit of that Antichriſt of which you haue heard, that it is comming*; and [m] *now is it in the world already.* 2 But *a part of his* Reigne, is *of a* [n] *thouſand yeeres continuance.* 3 The greatneſſe of things to be wrought by him, whither wee number them the ſame that Papiſts, or whether as Scripture, requires much more then the age of a man. Reade our diuines they giue you full ſatisfaction.

[m] 1 Ioh. 4. 3.

[n] Apoc. 20.

1 What is his Reuealing? 2 Is hee yet diſcouered? 3 When reuealed? 4 Where may we finde him?

Reſp. To the firſt, Popiſh Interpreters conceiue a diſcouery of him ſo euident and cleere, as of CHRIST at his comming; as if euery eye ſhould ſee him, and bee able to diſcerne him as he is.

But ſay ſadly? Suppoſe you all ſhall bee able to diſcerne him to bee that Antichriſt? 1 How then are *Kings and Nations made* [o] *drunken with the wine of his fornications?* 2 How *then a myſtery of iniquitie*, which Title the *Whoore* diſcouered [p] *carries in her fore-head?* 3 Thus conceiue; *diſcouered*, he meanes in ſuch ſort, that who haue eyes may ſee, and diſcerne him. The blinde ſee not the Sunne ſhining in his brightneſſe; not through defect of light, but for want of Eye-ſight.

[o] Apoc. 17. 2. & 18. 3.

[p] Apoc. 17. 5.

2 *Is hee yet Reuealed? Reſp.* Nor borne, ſay Papiſts. GODS Spirit in Scripture, hath giuen vs [q] ſixe certaine ſignes of Antichriſts comming, two preceding. 1 The Preaching of the Goſpel in all the world. 2 The deſolation of

[q] *Bellarmine de part. Rom. lib. 3. cap. 4.*

of the Romane Empire: two concomitant. 1 The preaching of *Enoch*, and *Elias*. 2 Perſecution by Antichriſt ſo great and notorious, that all publique ſeruice of God ſhall ceaſe. Two ſubſequent. 1 The deſtruction of Antichriſt after three yeeres and a halfe of his Reigne. 2 The end of the world: theſe none of them yet in being, prooue pregnantly that Antichriſt yet vnborne.

Large anſwere to theſe trifles of Argument learned may better fetch from our Diuines, then expect from me. In fauour of the people to whoſe vſe I intend theſe labours, this breuiat I propound.

To the firſt, *Mat.*24.15. *Reſp.* 1 The vniuerſal preaching of the Goſpel is not there, nor any where elſe made a ſigne or antecedent of Antichriſt; τοῦτο τὸ τέλος; then is the end, ſaith our Sauiour; therefore then Antichriſt? baſely they beg the queſtion, that make the end of the world contiguous to Antichriſts riſing or fall. 2 How full of homonumy is euery peece of the argument. The end is there of the Temple and Citie, not of the World; if *Chryſoſtome* or Saint *Luke* may bee credited, *Luke* 21.20. Antichriſt belike was to bee before the doctrine of Ieruſalem: indeed ſo you might better haue coloured your conceits of his Nation, and Temple; and remooued him farther from your Rome. 3 But hath not the Goſpel beene preached vniuerſally in the ſenſe of our Sauiour? I doubt not, but while the Citie and Temple ſtood: *from Ieruſalem to* r *Illyricum*, one *Paul* had *filled all with the Goſpel of Chriſt*: ſuppoſe you the reſt of the Apoſtles idle? See *Rom.*1.8. *and* 10.18. *Coloſſians* 1.6.23. beſides what your owne *Stapleton* reports of *Thomas* from *Sylueſter*, and *Chryſologus*: as if in preaching he had reached to the very Indians and the loweſt Antipodes. 4 But ſuppoſe you, our Sauiours preaching is meant in ſuch meaſure, as to bee preualent to found Churches in euery Nation? ſ *The ſound and Rumour of him went out into all Lands*, ſufficiently to depriue them of excuſe. 5 Nor need wee wonder if in the lands by our men lately diſcouered, there bee found no monuments of Chriſtian Faith and Religion; when in as few centuries of yeeres

r Rom.15.19.

ſ Rom.10.18.

yeeres after the floud we finde, except in *Abrahams* family, extinct all the Religion taught by *Noah* to his poſterity.

To the ſecond, The deſolation of the Romane Empire. 2 *Theſ.* 2. 6. 7. *Reſp.* Full anſwere falls fitteſt in explicating the ſixt and ſeuenth verſe: where expect it.

To the third, The preaching of *Henoch*, and *Elias*, who are ſuppoſed yet to liue vpon the earth, and to liue for this, to oppoſe themſelues to Antichriſt, to preſerue the Elect from his ſeducement, and to conuert the Iewes. *Mal.* 4. 5, 6. *Eccluſ.* 48. *and* 44. *Matth.* 17. 11. *Apoc.* 11. 3. *Reſp.* 1 In none of theſe Scriptures that are of vndoubted Authority is any mention of *Enoch*. 2 Nor at all of Antichriſt, or their oppoſing him. 3 What *Malachi* ſpake of *Elias* and his comming, our Sauiour interprets of [t] *Iohn Baptiſt, Who came in the Spirit and power of Elias*; And when the Cardinall hath tired himſelfe in wreſting, yet muſt he bee forced to yeeld, the Prophet ſpake of *Elias myſticall or ſymbolicall, not proper or perſonall*; except he will mannerly as he doeth, oppoſe to our Sauiours interpretation, and the [u] Apoſtles *true apprehenſion*: them if wee follow, we ſhall finde *Malachi* to meane *Elias* [x] *myſticall*, a Harbinger to Chriſts firſt cõming in the fleſh, not *perſonall*, to attend or oppoſe Antichriſt at the end of the world. 4 Or ſuppoſe it meant of Chriſts ſecond comming, and the conuerſion of Iewes; Yet 1 Where is *Henoch*? And why not this *Elias myſticall*, as *Iohn Baptiſt* the forerunner of Chriſts comming in the fleſh? Denoting thoſe Miniſters more or fewer, whom GOD ſhall raiſe vp his inſtruments for calling of Iewes? 5 But what is all this to Antichriſt? whoſe fall precedes the calling of Iewes, wherein the *Elias* mentioned hath his imployment. To that of the two witneſſes, *Apoc.* 11. 3. What neceſſity to intrepret of *Henoch*, and *Elias*? Why not, as [y] *Auguſtine, of the two Teſtaments*? In this Reuelation, wherein there are *quot verba tot ſacramenta*, Allegoricall Expoſitions may not bee deemed ſtrange. 6 Or why not, of that ſmall, yet competent number of Miniſters raiſed in all times to oppoſe vnto Antichriſt? There is left probability that its meant of *Henoch*,

[t] Mat 11, 14. & 17 11, 12. Luke 1, 17.

[u] Mat. 17. 13. [x] Compare Luke 1. 17. & Mat. 11, 14.

[y] *Homil. in Apoc.* 82.

noch and *Elias*; whoſe priuiledge it was, y *not to ſee death*; a goodly priuiledge to bee taken from the malice of their times, that they might bee reſerued for the more cruell Rage of Antichriſt: and was this ſo notable a crowne of *Henochs* Faith and Walking with God, *Heb.* 11.5.

y Heb.11.5.

To the fourth, Perſecution ſo violent & notorious that all publique Seruice of God ſhall ceaſe, *Mat.*24.21. *Apoc.*20.7 *Dan.*12.11. *Reſp.* That peereleſſe perſecution mentioned by the Euangeliſt, is by Saint *Lukes* expoſition the neceſſity and tribulation Iewes were to endure at the ſiege and ſurpriſall of Ieruſalem by *Titus* and *Veſpatian*; See *Luk.*21. and compare circumſtances in *Matthew*; together with what *Ioſephus* reports of the accompliſhment; then wilt be forced to ſay, its meant of Iewes of thoſe times, not poſſibly intended to Iewes or Chriſtians from Antichriſt. 2. Yet none denies but perſecution by Antichriſt ſhould be, hath bin extreme: But 1. of ſoules rather then of bodies, when they are ſtarued for want of knowledge; 2 *racked by tortures of Conſcience*, tranſmitted by Cart loads to Hell, by him to whom no man ſaith, *cur ita facis*. 2. Of bodies of Saints alſo, if we will ponder cruelty, rather then number Martyrs: in vaine doth the Cardinall from *Hierome* and *Euſebius* cite the multitude of Saints Maſſacred by *Domitian*, &c. for how ſhould Antichriſt match them in multitude? When the names left are ſo few, and the whole world performes vaſſalage vnto him? Yet vpon the Saints falling vnder their tyranny, what *Phalaris*, hath exceeded his cruelty? Reade our *Martyrologies*.

z Apoc.9.5,6. 10. *Artic.*40.

As touching the iſſue or effect of his perſecution, Ceſſation of publique worſhip. *Reſp.* 1. If thereby hee meanes *lawfull and preſcribed Worſhip*, I contradict not: Antichriſt brings it with him: for many yeeres together, what but bauling and meere *Baaliſme* was heard in our Temples? What ſeene, but horrible ſuperſtition and Idolatry, in worſhipping of Images, inuocation of Saints, adoration of Hoſtes, &c? Whereto if any ſhewed himſelfe oppoſite, or vnwilling, ſauadge cruelty was eſteemed lenity in his torture. The place of *Daniel* at firſt view diſclaimeth their gloſſe.

To

To the fift and ſixt. The Raigne of Antichriſt to endure onely for three yeares and halfe at the ending of the world within ſome few dayes. *Reſp.* Except a few faces and names of men, what hath this dreame to ſupport it? I confeſſe I haue no heart to doe, what is done by others, ſuffer me therefore to referre you to diuines fore-cited. In my Conſcience I thinke, their learned thus ſpeaking, ſpeake againſt their owne conſcience: for, 1. Can they thinke a man ſo baſe in his birth as they ſuppoſe Antichriſt, ſhould in ſo few yeeres ſuppreſſe the whole Church? Subdue *Rome* it ſelfe, erect his Temple in Ieruſalem, expell the Turke? What, All this in the ſpace of three yeeres and a halfe? of *Alexanders* exploits and victories great things are written; yet equall they not in ſpeed, the one halfe of what this Leopard muſt worke. 2. Why am I long? The praiſe and crowne of Saints is, that they *had not worſhipped the beaſt, nor his Image*, nor receiued his Character in forehead or hand, during the *ſpace of the thouſand yeeres*, *Apoc.* 20. 4. whereof? But of his raigne; the miſery of the world, that they *lay dead vnder him that whole time laſting*, *ver.* 5. A dreame therefore, that his whole Age is but of three yeeres and halfe.

As to the immediate ſucceeding of the worlds end to the fall of Antichriſt, and that within 45 dayes, *quid attinet multa? Reſp.* 1. Its a little peece of my Faith, that after Antichriſts ruine, ſhall follow 1. The calling of Iewes. 2. The deſtruction of *Gog* and *Magog*. 3. The Raigne of the Church flouriſhing on earth for ſome hundreds of yeeres, howſoeuer we preſume the thouſand yeeres to denote an indeterminate ſpace of time. 2. But out vpon impious curioſity; when the [a] *Father hath reſerued times and ſeaſons in his owne power*; the [b] *Sonne* profeſſeth hee *knew neither day nor houre of his comming*; ſhall man preſume to point out the day? 1. Suppoſe my skill ſo good, as to calculate the preciſe time of Antichriſt entring his raigne; day of his Ruine I haue learned from *Rome*; might I not alſo know the exact day of Chriſts ſecond comming? 2. There ſhall bee that ſhall ſee Antichriſt in his Throne,

[a] Act. 1. 7.
[b] Mat. 24. 36. Mar. 13. 32.

Papiſts

Papiſts themſelues confeſſing: they then ſhall be more of GODS priuy Counſell, then *the ſonne of his owne boſome*; knowing the ſelfe day of Chriſts ſecond appearing: O yee heauens be aſtoniſhed at this. But ſuch muſt bee the pride of Antichriſt. What hath beene ſaid in anſwere, ſufficeth to euidence that *Antichriſt hath beene already reuealed.*

3 When? is the next queſtion. *Reſp.* Prety play the Cardinall makes with the variety of opinions touching his time amongſt our Diuines. Thus yee may reconcile all: ſome ſpeake of his *Conception*; ſome of his *ſharpe throes* in the wombe of his Romiſh mother; ſome of *his birth*; ſome of his *aſcending the throne*: ſome of his *higher aduancement*; and there are that denote with the finger his very ἄκμη, the *top and vigor* of his pride. *Bellar. de pont. Rom. lib. 3. cap.*

1 [c] *Conceiued* in the Apoſtles time, yea, then animated. [d] *The ſpirit of that Antichriſt was then in the world.* 2 Striuing to ſee light (abortiue would hee had beene;) within a few Centuries after the Apoſtles; what time ambition ſuperiority, no leſſe then Papacy, ſhewed it ſelfe in ſome Saint Biſhops of that See. 3 Borne vnder *Conſtantine*, what time the voyce was heard from Heauen; [e] *Seminatum eſt venenum in Eccleſiâ.* 4 Set in his throne, and reuealed, if *Gregorie* may bee iudge, what time *Phocas* that parricide, granted to *Boniface* the third, ſtile of Biſhop Oecumenicall; to the *Romiſh* Church, headſhip ouer all other Churches. 5 Yet higher aduanced, when encreaſed with Temporall dominion, and fully poſſeſſed of both ſwords. 6 At his top, and neere his firſt fall, what time by the Counſell of *Lateran* hee is decreed ſuperiour to generall Councells, *Anno* 1516. [c] 2 Theſ. 2. 7. [d] 1 Iohn 4. 3. [e] *Platina in vita Sylueſt.* *Platina. Sigebert. Ivo. Blonetus.*

5 Where may we finde him? *Reſp.* Where *the Carrion is, thither will the Vultures be gathered together.* Where? but in that,

Sedes ſumma Petri quæ paſtoralis honoris
Facta Caput mundi, quicquid non poſſidet armis,
Religione tenet.

Let this bee our Rule; where wee finde *concurrence of all theſe properties* mentioned by the Apoſtle, there *is that*

Antichriſt. And if they all ſuite not to the Papacy, as a coat cut out for that body, freely I'le confeſſe my ſelfe ſtifly erroneous in that little peece of my Faith. View them in their order.

1 *That man of ſinne.* Alluſion perhaps is to that ſo frequent in Old Teſtament, *Anſhe Belial.* 1 *Sam.* 2.12. 2 *King.* 21.10. and rendring of it. Saue that the Article taken κατ' ἐξοχήν, points him out, the firſt borne amongſt the ſons of *Belial*; a primate no leſſe then ſuperlatiue, amongſt them; which perhaps gaue occaſion to ſome Ancients, to deeme him the great Deuill himſelfe, or a Deuill incarnate. Saint *Hierome* thus explicates, *Homo in quo fons omnium peccatorum eſt. Aquinas, omnium Hominum peſſimus, vt Chriſtus omnium optimus.* Ours thus, a man whoſe very compoſition is of ſinfulneſſe: notoriouſly, peereleſly vicious, not onely in his owne perſon, but as another *Ieroboam, making Iſrael to ſinne.*

Hieron. Epiſt. ad Algaſiam.

Sancte, Sancte, Sancte, May wee finde ſuch a miſcreant amongſt our holy Fathers at *Rome*; whoſe ſtile is, as inſcription on the high Prieſts forehead, *Holineſſe.* Its pitty to wrong ſanctity.

A man ſo peereleſly vicious; me ſeemes muſt be as *Paul* deſcribes, *Gentiles,* f *full of all vnrighteouſneſſe.* 2 Scrupling no ſinne, nor degree of ſinne. 3 *Clamantia peccata* muſt bee to him *leuiora delicta.* 4 Intended to the higheſt pitch, that kinde, degree, or circumſtance may bend them vnto. Saint *Paul* is too nice, and profeſſeth Puritane, when hee reckons g *Fornicators, Adulterers, Effeminate, Couetous, Extortioners,* among the damned crue: *propitius ſit Pape Deus,* if in theſe onely hee be tainted. Let not the Lawes Curſe touch him, except hee bee found h *Vnholy, Prophane, Murtherous, Parriside, Sodomite, Periured.* Nor he reputed the man of ſinne, except he bee found amongſt Biſhops Chriſtian, as *Ahab* amongſt Kings of *Iſrael,* a i *none-ſuch,* that *hath ſold himſelfe to worke wickednesse in the ſight of the Lord.*

f Rom. 1.29.

g 1 Cor. 16. 9,10.

h 1 Tim. 1.9, 10.

i 1 King. 21.25.

1 Ly their owne Chroniclers, or were their Popes many ſuch? 1 Necromancers, in expreſſe league with the Deuill.

Diuell; purposely sacrificing vnto him. 2 Masters of that hellish Art to others; *Siluester* the second, *Gregory* the seuenth. 3 Poysoners, and otherwise murtherous, of all that stood in their way to the Popedome; one *Hildebrand* in thirteene yeares thus cruelly made away *Clement* the second, *Damasius* the second, *Leo* the ninth, *Benedict* the tenth, *Nicolas* the second, *Alexander* the second. 4 Prophane euen to horror. k *Hildebrand* angry at his breaden-God, for that he answers not how the good Emperour *Henery* the fourth might be destroyed, throwes him into the fire. 5 Luxurious, to Incest, Sodomy, Bestiality, *Iohn* the twelft: but why rake I in this dunghill? when *Bellarmine* confesseth these, and many others amongst Popes to haue bin so tainted, as Stories describe them.

k *Benno Vspergensis. Matth. Parisiensis.*

That now me thinkes, if a man might be so bold with him, as *Iohn Baptist* with our Saviour, to aske, l *Art thou hee that should come, or doe wee looke for another?* like answere should bee returned, *Goe and tell what you haue heard and seene*; Diuells worshipped, God contemned, Religion prophaned, Superstition hallowed; beastiall lust practised, Marriage scoffed at, as vnholy, Treason, Rebellion, Bloodshed, Cruelty, Parricide, not committed onely, but defended meritorious; *parum probi Homines*, saith the Cardinall these were; beast bee so mincing their horrid hellishnesse; yet welfare *Platina* that calls them *monstra*, and *portenta Hominum*. Worthiest of all Christians that euer I read of to bee styled *Antichrist*; sith so without peere a *man of sinne*.

l Mat. 11.3.

Must wee for all this, thinke hee cannot erre in Faith? needes vnder paine of Damnation commit our selues to him as to the *chiefe Shepheard, Bishop of our soules?* It was wont to bee said, *Gods Spirit dwels not in the Soule that is subiect to sinne. Gentiles* for lesse sinnes were m *giuen vp to a reprobate minde:* Delusion, n strong delusion sent as punishment on all them that had pleasure in vnrighteousnesse, the priuiledge of this monster is in depth of vassalage vnder Satan to be infallibly guided by Gods Spirit. I say as *Paul*; *If any will yet be so ignorant,* o *let him be ignorant*: for

Vse.

m Rom. 1.28.
n 2 Thes. 2.11.
o 1 Cor. 14.38.

my part, I reſolue, as *Iacob*; *into their ſecret* p *let not my ſoule come; my glory be thou not ioyned with their aſſembly.*

2 His ſecond property, *a ſonne of perdition*: or if they will, that ſonne of perdition. 1 Actiuely ſome take it, and thus explicate the Hebraiſme, a deſtroying ſon; one that as a wilde Boare makes hauocke of the Lords Vineyard; ſpoyle of the Church of God: ſo, *cruelty is his enſigne.* Saint *Iohn* indeed ſtiles him q ἀπολλυων; and ſomewhere cals the falſe Prophet, *the beaſt*; I am ſure hath clad that whore of *Babylon in Scarlet*, to denote her bloudy ſinnes: her *drunkenneſſe*, Canniball like, *With the bloud of Saints.*

Will this *Scarlet* ſuit the whore, or the beaſt of *Rome* ſhe rides? witneſſe be all Hiſtory: What bloudy warre hath bin in Chriſtendome ſince that whore beſtrod the Beaſt, whereto ſhee was not the *ſonne of Bichri*; if ſtories ſhould hold their peace, the ſtones of *Paris*, and our Gunpowder treaſon would ſpeake: I ſay nothing of bloud of ſoules, which yet crieth lowder then the bloud of *Abel.*

Thus I haue learn'd, the wiſedome that is from aboue, is firſt *pure, then peaceable,* s *Gentle, eaſie to be intreated, full of mercy and good fruits*; here is a Religion, whoſe foundation is like that of *new built* t *Iericho, laid in bloud*; continued, enlarged by bloud; nor pure, nor peaceable; ſhall I thinke it to proceede from that *God of pure eyes, the father of mercies, and God of all conſolation?* but *paſſiuely* I rather take it: the alluſion is, to what our Sauiour ſpake of u *Iudas*, whoſe ſucceſſour hee ſeemes, who is here deſcribed vnto vs: and ſo the ſpeech ſounds a man deuoted, deſtinied to deſtruction: 1 of body, *Apoc.* 18.2. 2 of ſoule, *Apoc.* 19.20. Meeteſt he ſhould, whoſe * originall is from the bottomleſſe pit.

Once diſputing the queſtion whither the Pope were Antichriſt, I was thus preſſed: then, 1 euery Pope damned: 2 then poſſible for vs to ſay of ſome men liuing, hee is a reprobate, the childe of hell. *Reſp.* Thus was the anſwer: 1 *Non ſequitur*, for why not God reſcue out of the *mouth of the Beare*, as the ſhepheard, *a peece of a legge, or an eare?* Papacie is a large body: there may ſit in that

See,

p Gen. 49.6.

q Apoc. 9.11.

r Apoc. 17.4. verſe 6.

s Iam. 3.17.

t Ioſh. 6.26.

u Ioh 17.12.

* Apoc. 9.11.

See, some bewailing, and desiring to reforme iniquities of it, as *Celestine.* 2 And why not know, when the knower of secrets reueales, that some particulars are reprobates. 1 Knew not Disciples so much of *Iudas?* 2 The Church Primitiue of *Iulian?* 3 Wee of all knowne [x] *Apostataes?* 3 Nor yet of this or that particular, may we so conclude; sith who knowes whether God may grant *Regressum in viam?* 4 But take him a man personally with these properties endowed, what lets to say, *that* [y] *beast and false Prophets shall be cast into hell.*

[x] 1 Iohn 5.16.

[y] Apoc. 19.20.

Vse.

But are not they in good case, who at aduenture, follow the droue and driuer in *precipitia?* who venture body and Soule to the issue of this sonne of perdition? men are ventrous of Soules more then of any thing; yet vnder the Sun is not a Pearle so precious. [z] *O Anima insignita Dei imagine, decorata similitudine, redempta Christi sanguine, desponsata fide, dotata spiritu, deputata cum Angelis, Capax beatitudinis, Hæres bonitatis, particeps Rationis; quid tibi cum Carne,* saith Saint *Bernard: quid tibi cum Diabolo?* With this sonne of Perdition? Can he not saue his owne Soule from the hand of hell, yet hopest thou, following him in Faith, and worship to compasse Heauen? Haue wee not heard our Sauiour? if [a] *blinde follow blinde, both fall into the pit. Miserere animæ tuæ bonum faciens.* And thinke the LORD mercifull in nourishing thee of his issue: hee speakes in effect as *Peter,* [b] *Saue thy selfe from this vntoward, this damned generation.*

[z] 2 Bernard. lib. meditat.

[a] Mat. 15.14.

[b] Act. 2.40.

3 Third property: ὁ ἀντικείμενος, &c. *Who opposeth,* or *is an aduersary, or opposite?* To whom? *Resp.* Our English last, and best Translation, seemes to couple it with ὑπεραιρόμενος: his *opposition,* and *exaltation,* respects all that *is called God.* That's true, how euer we interpret, whether *true God,* or *Idoles,* or *Magistrates.* But why not apart considered, as Ancients conceiued?

An opposite, or aduersary, another Sathan. To whom? *Resp.* I doubt not but to Christ: conceiue it a *nominal* definition of Antichrist, expressing his nature: *an opposite to Christ.* Hence is the obseruation not acute onely, but solid:

Non ἀθεος, non ἀντιθεος, but ἀντιχριστος: as if his opposing should bee not so much to his nature, or person, as to his vnction and function.

2 But *apert* thinke wee, and *ex professo?* *Resp.* So conceiue Papists, not without suffrage of Iome Ancients. But when we finde him: 1 To haue the [c] *hornes of the Lambe.* 2 To speake lyes *in* [d] *Hypocrisie.* 3 [e] *Priuily* to bring in damnable Heresies. 4 The whole world of earthly Christians not following onely, or reuerencing, or honouring, or adoring, but admiring after him, can wee suppose him a professed aduersary? 5 When *Paul* tells vs, its a *mysterie of iniquitie*, wherein hee workes. 6 Saint *Iohn* describes him a [f] *false Prophet*, whose habit is [g] *sheepes cloathing*: Saint *Gregorie*, that hee shall faine Pietie to draw to Iniquity. Saint *Hilarie*, that vnder the cloake of the Gospel hee shall be contrary to Christ, yet shall we thinke him a professed aduersary? Its *Wisedome, the* [i] *Wisedome peculiar to Saints to discerne him*; therefore no open enemie: yet an Aduersary; and by *Dauids* rule, so much the more dangerous, by how much the more secret, and pretending friendship.

c Apoc.13.11.
d 1 Tim.4.2.
e 2 Pet.2.1.
f Apoc.16.13.
g Mat.7.14.
Greg in Iob.l. 12. cap.20.
Hilar.contr. Aurentium.
i Apoc.13.18.

3 Wherein stands this opposition? How shewes hee enmity to Christ? *Resp.* They are frigid, who limit to his life, and morall behauiour in his conuersation vpon earth: Remember his name; he is *Antichristus*, opposite to *Christ, as Christ*; that is, as the anointed Priest, Prophet, King of the Church: who so in these things is found his eminent emulous, or opposite, let him bee deemed that *Antichrist*; what euer shewes of amity hee pretends to that person whom we call *Christ*.

4 May such one bee found in Rome? *Resp.* Else no where in the world, taking in the *Modus* of his opposition, which is, though hostile, yet vnder colour of loue. Conceiue him opposite to Christs. 1 Sufficiency. 2 Propriety. 3 Efficacy in his offices. 1 Sufficiency in all they thus oppose. 1 *Of Priest-hood*, when they teach his [k] *owne once offering of himselfe, not to perfect them that are sanctified.* We, by our owne voluntary actions or sufferings, must expiate

k Heb.10.14.

Veniall

Veniall ſiunes; procure releaſe of paines temporary. 2 Of *Kingdome*; when neither Lawes of ſpirituall Regiment are found complete, or competent in his Authentiques: Except continuall ſupplement be made of lawes directing, and binding Conſcience, by his ſuppoſed Vicar vpon earth: Nor protection ſufficient from ghoſtly Aduerſaries in all the complete Armour by Chriſt preſcribed, nor aſſiſtance of ſpirit promiſed: except helpe bee had from croſſings, bleſſings, holy water, and ſuch like ſelfe deuiſed playgames for the Deuill. 3 *Of Prophecy*, when *Word written* is taught to bee imperfect; orders of Miniſtery by him left incompetent, &c.

2 *Propriety*; for Rome affoords vs a new *High-Prieſt of the New Teſtament*; Mediators of interceſſion ſo innumerable as *Angels and Spirits of men made perfect in heauen.* Sacrificers of the body of Chriſt to *propitiate for quicke and dead*, as many as *Locuſts were ſeene aſcending out of the bottomeleſſe pit*; the reſt that concernes his Prieſt-hood proſecute in your Meditation.

2 *In his Kingdome:* for in Rome we haue the vniuerſall Monarch of the Church; to whom is giuen *all power in heauen and earth*; that hath plenitude of power, to *kill and ſaue aliue*; to ſend ſoules by Cartloades to hell, and no man may ſay to him, why doeſt thou ſo? &c.

3 *In his Propheſie:* for the Pope Authentiques Scriptures at his pleaſure; makes Canonicall, what he pleaſeth; Cancels at pleaſure; interprets by a ſpirit infallible and vnerring, ſo that his ſenſe of Scripture muſt without examination, be admitted, &c.

All this, if you will beleeue him, by Authoritie delegate from CHRIT, and *in ordine ad Deum*; with reference to GOD; that ſo ſtill the iniquitie of Papacy may *Worke in a myſterie.*

3 *Efficacy:* When Scriptures, wherein laws of this king, doctrines of this Prophet, merits of this Prieſt are recorded, are kept from notice of the people: chiefely when they are taught to [l] *ſeeke Saluation*, at leaſt in part, *in another name*; and to [m] *make fleſh their Arme*, to which God hath

[l] Acts. 4. 12.
[m] Ier. 17. 5.

denounced a curſe; that ſo farre as this Epithere may leade vs to know Antichriſt, we diſcerne him in Rome.

Vſe.

Can wee forget the Apoſtle? [n] *What fellowſhip hath* CHRIST *with Beliall? Chriſtians with Antichriſtians? Is not the yoke vnequall?* May Policy warrant vs leagues of amity with Antichriſt? The LORD to *Iehoſhaphat: Wouldeſt thou loue them that hate me?* If any *hatred of men* [o] *bee perfect*, as DAVID intimateth: If any enmity to any Enemies of our God warrantable, moſt this; wherein we are carried towards this oppoſite of our CHRIST: this Sathan, Aduerſary to God and all goodneſſe. Of this zeale, and fire of holy Iealouſie, I pray: *O Lord increaſe it in vs.*

[n] 2 Col. 6. 14.

[o] Pſal. 139. 22.

4 Fourth property denoting his pride no leſſe then Luciferian. *Exalteth himſelfe aboue all that is called God, or that is worſhipped.*

That little variety of reading found in the Originall, πάντα, or πᾶν τὸ; let no man ſtumble at: whither we read euery one, or euery thing that is called God, the ſenſe is the ſame; and the pride noted, all as intollerable: diuerſity of expoſitions ariſeth from the homonymie, vnder this name God, come 1 [p] *The liuing and true God*, Father, Sonne, and Holy Ghoſt. 2 *Idoles*, which braineſicke ſuperſtition of man hath aduanced into Gods ſeate; when *they are* [q] *nothing in the world*, nor haue ought of that, diuinity, which mans madneſſe hath deified them with all. 3 There are λεγόμενοι θεοὶ, many that are [r] *called Gods*, as [ſ] *Magiſtrates*, whom that one True GOD hath graced with his owne Name, to win the more reuerence to that authority, which as his Viceroyes on earth they exerciſe: of whither would the Apoſtle be vnderſtood? The Cardinall and his Sectaries, interpret of the *true God*, and *Idols*. [t] *Se non ſolum Deum, ſed etiam ſolum ſe Deum eſſe dicit; & oppugnabit omnes alios Deos, id eſt tam Deum verum, quam etiam Deos falſos, & omnia Idola.* So is their gloſſe. But *ore* thinke they, and *profeſſione tenus*, or *opere* onely? 1 The Whore, his *Paramour*, is made [u] *mother of all ſpirituall fornications*. 2 Himſelfe ſits in *Templo Dei, non ſuo*. 3 Is and profeſſeth *Prophet*; queſti-

[p] 1 Theſ. 1. 9.

[q] 1 Cor. 8. 4. & Gal. 4. 8.

[r] 1 Cor 8. 5.

[ſ] Pſal. 82. 6.

[t] *De Pontif. Rom. lib. 3. cap. 14.*

[u] Apoc. 17. 5.

onlesse of some God, not his owne. 4 Shall Christians, or euen Iewes, so in multitudes [x] *admire after a professed Atheist*, or Antichrist? when *Domitian* grew to the arrogancy, of being saluted God, how did Heathenisme it selfe scoffe, and disdaine him? Yet read what stile hee hath from his flatterers? [a] King of Kings, and Lord of Lords. Else where, [b] *Dominus Deus noster Papa.* Againe, To [c] beleeue that our Lord God the Pope, could not determine as hee hath determined, should bee deemed hereticall: O mouthes of blasphemy!

2 Its maruell if in their owne *foreheads may not be found Written, Names of like Blasphemy. Innocent* the third, may seeme modest in impiety. [d] Now then yee see, who is this seruant whom the Lord hath set ouer his household; surely, the Vicar of IESVS CHRIST, the Successor of *Peter*, the CHRIST of the LORD, the GOD of *Pharaoh*. *Inter Deum & hominem medius constitutus, citra Deum, sed vltra homines: minor Deo, sed maior homine: qui de omnibus iudicat & à nemine iudicatur.* Pope *Nicholas* prouing the Pope exempt from all secular power: Thus Reasons. God cannot bee iudged of men. [e] The Pope is God by testimony of *Constantine*. *Ergo*, Pope *Sixtus*, [f] *Quicunque accusat Papam nunquam ei remittetur, quia qui peccat in Spiritum Sanctum, non remittetur ei nec in hac vitâ, nec in futurâ.* I maruell at GODS mercy if euer that Blasphemy were forgiuen him.

3 In facts Authority no lesse then Diuine, more then Diuine assigned, arrogated, exercised: deposing Kings, disposing Kingdomes, sometimes with that in *Salomon*, arrogantly vttered *per me Reges Regnant*; binding where God looseth; Loosing where he bindes; dispensing with Lawes of God: positiue saith *Bellarmine*; yea naturall; as examples haue beene frequent. God himselfe say Schoolemen, dispenseth not with morall precepts. The Pope doth *de facto*; may doe *de Iure*; [g] his Canonists so aduise him: else how should hee aduance himselfe, or bee aduanced aboue the true God *Sit ergo Antichristus.*

Let vs examine the second Branch *for Idoles*, and his aduancement

x Apoc. 13. *Suet. in Domitio.*

a *Extrauagant. de maiest. & obedientia.*
b *Clement in proem. in Gloss.*
c *Extrauagant in Ioan. 22. cap. Cum inter in Glossa.*
d *Innocent 3. Ser. 2. de Consecrat. Pont.*

e *Distinct. 96. cap. Satis Michaeli.*
f *Concil. tom. 1 in purgat. Syrdi.*

g *Caus. 15. q. 6. c. Authoritatem in Glosse.*

uancement aboue them; if firſt wee minde you of *Bellarmines* Syllogiſme.

Thus it muſt be for this member of doctrine. *Antichriſt ſhall oppugne both the true God, and Idoles. The Pope oppoſeth neither true God, nor Idoles.* Is that the Minor? Or, the true God, not Idoles. *Credo.* How much better had the Argument proceeded, if thus; *Idoles,* but not *the true God.* But then how ſhould Antichriſt bee ſuch an Antitheos, as the Maior ſhapes him?

But in ſober ſadneſſe tell, how muſt the Minor bee vnderſtood? Doeth he oppoſe neither true God, nor Idoles? Belike hee is an Iſraelite after the rate of them in *Elias* time, [h] *halting twixt two opinions*; not reſolued *whether IEHOVAH, or Baal* be God: or as the *Samaritan Colonies,* willing to keepe fauour with both; hee [i] *feares the Lord and ſerues Idoles* alſo; *vtrumuis.*

h 1 King. 18. 21.

i 2 King. 17. 33.

Elſe how? Doeth he oppoſe the true God, not Idoles? The more impious wretch, the veryer Antichriſt, and Antitheiſt he. Idoles, and not the true God? So haue you the ſumme; its a note of Antichriſt to oppugne Idoles.

Thus frame the Argument you acquit the Pope of Antichriſtianiſme. Antichriſt oppugneth Idoles, See *Apoc.* 13.14.18, &c.

The Pope doeth not oppugne Idoles. *Hoc credo. Ergo.*
The Pope is not Antichriſt. Thus *Bellarmine.*

Yet now I minde it, there is a remarkeable Story of *Boniface* the fourth, next ſucceſſor of him to whom *Phocas* granted the ſtyle of Oecumenicall Biſhop. Thus its extant in *Sigibert, Bede, Regino* and others, about the yeere of Chriſt 609. Did this *Boniface* by ſuite obtaine of *Phocas, Parricide* of *Mauricius,* the gift of the great *Pantheon,* the Temple of all Gentiliſh Idoles, demoliſhed them all from the great high thundring *Iupiter,* to the pettieſt of the gods *minorum Gentium:* here, by *Bellarmines* Argument, hee playd the ſtarke Antichriſt; at one blow demoliſning all Gentiliſh Idoles in their great *Pantheon.*

Bed. hiſt. Angl. lib. 2. Regino. lib. 4.

Preſently hee Conſecrates, and turnes it the *Temple* of Saint *Mary and all Martyrs*; wherein they all with their Images

Images were full deuoutly adored. In this fact hee is quit of Antichriſtianiſme; for now as zealeuſly, as euer did Iew, or Pagan, hee worſhips Idoles, and cauſeth the Nations to adore them. *Pater omnium fornicationum & abominationum Terræ.* Therefore hee is no Antichriſt to ſpeake of.

But viewing the Text, mee thinkes, nor true God, nor Idoles are here intended; but *terreſtres dij*, rather Magiſtrates, whether inferiour, or imperiall; aboue all which Antichriſt muſt aduance himſelfe: and as I apprehend, the Apoſtle points vs to two degrees of his pride, and vſurpation: The firſt, Reſpecting *Men*, in this Branch: Second, *God*, in what followeth: Ouer them hee inſults, on them tramples; him hee imitates, and emulates onely. Beſides that difference of demeanour, which the Text more then intimates, Theſe Reaſons induce to that Interpretation. 1. λεγόμενος θεὸς, ſeemes a ſtyle too diminuent, for *Paul* to expreſſe the true God by: which yet ſuites well to Magiſtrates, as the very phraſe is applyed, 1 *Cor.* 8. 1. 2. Beſides ὄντα had more fully expreſſed the intention, had it beene of the true GOD. 3 And why μὴ or μήτε? Though *there bee many that are called Gods, yet to vs there is but one God.* 1 *Cor.* 8. 5. That the ſenſe may be this. In his pride ſo arrogant and intollerably ambitious, that he ſhall *aduance himſelfe, aboue all Magiſtrates, and their Authoritie on Earth*; Nor that onely, that is inferiour, but that alſo which is *Auguſtus like*, vniuerſally monarchicall, no leſſe then Imperiall.

Did euer Popiſh pride aſpire to ſuch height? That *Seruus ſeruorum Dei*, brookes hee the ſtile of *Rex Regum*, and *Dominus Dominantium? Reſp.* 1 His fact full of Luciferian ambition, knowne ſtories will fill you withall. To ſpeake of Kings of *Italie, France, England*, and tranſlating their kingdom's, oft attempted, ſometimes executed, were to make his pride ſeeme ouermoderate; theſe were but *Dij minorum gentium.*

What ſay you when Emperours muſt waite at his Gate, and pray, and pay too, to bee admitted to his preſence? When

When they muſt thinke it their grace to hold his ſtirrop; and beare the checke for ill hoſtlerſhip, in miſtaking the right? When their fauour is counted high, to kiſſe his feete; and wrath of that holineſſe is implacable, for that he heares not the ſweet Buſſe cry ſmacke? *Vah Lucifer.* That one demeanour of his towards *Fredericke Barbaroſſa*, proclaimes him, in pride, The great deuill Incarnate.

Naucler. geneal. 40. Chronicon colonienſe. Sabellicus.

Creeping comes the Emperour to that beaſt *Alexander* the third, and kiſſeth his feete, to obtaine abſolution from a ſentence of Excommunication: would you thinke it? he ſets his foot on the necke of the Emperour now proſtrate before him; and, as well became the Vicar of Hell, applies to himſelfe in that fact, Thou ſhalt walke vpon the Aſpe, and Baſiliske, the Lyon, and Dragon ſhalt thou tread vnder thy feet. How doeth naturall affection curbe Heroicall ſpirits? How did Papal pride, in this Monſter, exceed it ſelfe? But theſe may ſeeme inſolencies perſonall, and but in ceremony of deportment. What ſay you to depoſing of Kings, of Emperours, or if any thing may be in Magiſtracy a tranſcendent to them? Facts read frequent in the Cardinall, not related onely, but iuſtified as done *de Iure*, and pleaded as euidences to prooue, *that the Pope hath ſupreame power temporall on earth*, though not directly, yet *in ordine ad Deum*, for all *ſpiritualia*. So farre then as this property may aduance the Pope, hee hath beſt right of all miſcreants, to be *that Antichriſt*.

Bellar. de Rom. Pont. lib. 5. cap. 8.

Vſe.

How long, Lord, Holy, and Iuſt, doeſt thou not auenge the blood of thy ſeruants, the abaſures of thy Lieftenants, vpon that falſe Prophet, and the Beaſt? Stirre vp O Lord the Spirit of Princes, that once the *lofty lookes of the proud may be brought low.*

Who is there amongſt the Lords anointed ones, whoſe heart the Lord hath inclined to bee inſtrument of his vengeance vpon the Whore? *His God bee with him.* And if hereto the offering of the people bee not willing, vnworthy they to ſee the peace of the Church.

But, trow you, ſhee hopes, or meditates, anew to procure England to carry the Saddle? *Vah papa Aſina*; ſhall it euer

it euer be againe the ſtile of *England?* If ſo, Ile ſay, the diuell rides vs.

So that he as God ſitteth in the Temple of God, ſhewing himſelfe that he is God.

2. The ſecond degree of his pride, reſpecting God: in two branches; 1. Imitation, or as you may conceiue it, preſenſed repreſentation of God. 2. Æmulation, for hee beares himſelfe as God, emulating his actions and authority: or if you will, you may thus particularize there is noted. 1. *Regimen.* 2. *Locus Regiminis.* 3. *Authoritas.* 4. *Modus regendi.*

1. Sitteth; *ſedere*, for *Cathedratica poteſtate præſidere* as the vſe of the word is frequent in Greeke and Latine Authors; and Scripture is not abhorrent, See *Acts* 18.11. *Math.*23. 1. As if th'Apoſtle meant withall to point vs to his profeſſion and quality of life, a Biſhop or profeſſed Teacher and Gouernour of the Church hee ſhould be; to which accords, that in Saint *Iohn*, his ſtile is, *Starre* and *falſe Prophet.* *Eſtius ad locum.*

2. His *Cathedra*, *ſedes Epiſcopalis*, his See is noted, the *Temple of God*: εἰς τὸν ναὸν *in Templum*; ſo is, the originall: which hath giuen occaſion of diuerſe Rendrings and expoſitions. Saint *Auguſtine*; *In Templum*, *quaſi ipſe ſit Templum Dei, quod eſt Eccleſia*, as if hee were the Church. *Seipſum Eccleſiam venditabit*, *& vicem Eccleſiæ geret*: which, if it were the Senſe, would leade vs by the hand to dub the Pope Antichriſt. For, Truth is, howſoeuer the Name of the Church be oft pretended, as the ſole infallible Interpreter of Scripture, Iudge of Controuerſies, &c. Yet in th'vpſhot, all is reſolued *ad Papam*; nor people, nor Paſtors, nor Fathers, nor Councels, are that Church, except they haue the ſuffrage of the Pope: wherefore euen to Authority of Councels, the anſwere muſt be reſted in: They wanted Popes Authority, firſt to congregate them: ſecondly, to guide them by preſence of himſelfe or Legates: thirdly, to approue them by his ſuffrage. *De Cuit. dei lib* 20. *cap.* 19.

But thus rather conceiue th'Apoſtle, willing to denote the

the place of his Regiment; the Enallage of the prepoſition εἰς for ἐν is not infrequent in Scripture, *Matth.* 2. 23. κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέθ, 1 In the City *Nazareth*. *Marke* 1. 9. ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. and *Chap.* 2. 1. ἠκούσθη ὅτι εἰς οἶκόν ἐστι: ſo that the ſenſe is apert this; in the Temple of God.

What that is, is the doubt: ſaith the Cardinall, *the Temple at Hieruſalem*: and before, *the Temple of Salomon*. *Contra*, what, 1 that of old built by *Salomon*, repaired by *Ezra* and *Nehemiah*: beautified by *Herod*? Its ruined, not a ſtone left vpon a ſtone, nor is hope of reedifying. *Matth.* 23. 38. 2 Some other to be reared out of the ruines thereof by Antichriſt? But would the Apoſtle call that, *the Temple of God*? the deuill he would. Its *Auguſtines* Argument againſt that opinion.

Aug. quæ ſupra.

Thus rather, in the *Temple of God*; that is, in the Church of God, ſo *Auguſtine*, *Hierome*, *Hilarie*, *Chryſoſtome*, and the Cardinall wilfully forgat himſelfe when hee ſaid, that in the Scripture of the new Teſtament, by *the Temple of God* is neuer meant *the Church of Chriſtians*, but perpetually the *Temple of Hieruſalem*. What ſay wee to theſe Scriptures? 1 *Cor.* 3. 16, 17. *Know yee not that yee are the Temple of God: & mox. The Temple of God is holy, which yee are*: See alſo 2 *Corinth.* 6. 16. *Apoc.* 3. 22. the reſult of ſenſe is this: hee ſits in the *Church of God*, as in his Epiſcopall See.

Hieron. ad Algaſiam. q. 11.

The Cardinalls Inference from that Gloſſe is perillous. Therefore, 1 vpon our ſuppoſing the Pope to bee that Antichriſt, the *Romane* is the true Church, ſith his See is in the Church. 2 And by conſequent all aliens from that Church, are out of the true Church.

Thus if you will. The See of Antichriſt, is by *Paul* called the Church of God.

The Popes See, to wit, the *Romiſh* Church is the See of Antichriſt, as wee ſay. *Ergo*, the Popes See is called the Church of God.

Reſp. Concedo omnia; or ſhall your Concluſion be? Is *the Church of God*: Apertly then are foure tearmes: but

ad

ad Rem. 1 Haue you not read of some, that *had the* [a] *name to liue, Who yet were dead?* of some, *Who called themselues Iewes, and* [b] *were not so,* but *the Synagogue of Satan.*

Ob. 1 Yea, but after our glosse, *Paul calls his* See *the Church of God.* Sol. 1 May we not conceiue him to speake of it, as it was in his Time? When [c] *the Faith of Rome was published with praise in the whole world: distingue Tempora,* the then [d] *faithfull Citie, may now bee a harlot; Mother,* as she is, *of all Fornications:* that *quondam Bethel,* may *now be* [e] *Bethauen.* 2 Or what if the denomination bee a *potiori parte;* for the *Sanctæ Reliquiæ* sake, that should be preserued in the time, and place of Antichrists Kingdome. As vnder *Iezabel,* were in *Israel* [f] *reserued thousands that bowed not the knee to Baal:* so vnder Antichrist, where, and while hee raignes, there is a *Remnant according to the election of Grace.* 3 Or what if so stiled *Contradistinctè ad Ethnicos?* in respect of those few *rudera Ecclesiæ,* that are yet to bee seene amongst them.

Neither yet will it follow, if that Church bee brought *ad rudera,* then the whole Church is ruined; for may not [g] *another take their Crowne?* haue ye not read of letting out the [h] *vineyard to other* [i] *husbandmen?* of Gods kingdome translated to another people? of which other Church if we bee members, are we not members of that one Church wherein we may expect saluation? What if *Rome* were become heapes, an habitation of all vncleane birds? What if no one Romish Catholique left on earth, *Ergo* the Church ruined? *Psal.* 2. *Dabo tibi Gentes, &c.*

But what say you to these Arguments. *The Church is the pillar and ground of Trueth:* 1 Supporter and publisher of all Truthes necessary. The Church of *Rome* is not so, sith it beleeues and teacheth lyes, 2 *Thes.* 2. *Ergo,* is not the true Church. 2. The true Church keepes coniugall chastity to Christ; is not Idolatrous. Church of *Rome* keepes no coniugall chastity to Christ, but is Idolatrous: *Ergo,* is not the true Church of Christ: *hac obiter;* wee proceed in exposition.

3. *As God:* vsurping and pretending Authority no le ſſe

[a] Apoc. 3. 1.
[b] Apoc. 2. 9.
[c] Rom. 1. 8.
[d] Isai 1. 21.
[e] Hos. 4. 15.
[f] Rom 11. 4.
[g] Apoc. 3. 11.
[h] Isai 5.
[i] Mat. 21. 41.
[k] 1 Tim. 3. 15.

leſſe then Diuine: a *tanquam of God*, whoſe great Vicegerent and Vicar Generall on Earth hee pretends himſelfe.

Auguſtus Ambonitanus. q. 45 & 55.

Suits this to the Papacie? heare their owne Aduocates, *Idem eſt dominium Dei & Papæ:* Gods dominion, and the Popes is all one: as the Iuriſdiction of the delegant and delegate is one, eſpecially where the delegation is plenary, totall, without any reſeruation made: as that wretch preſumes it in the Pope: anſwerable are all his deportments, as we haue ſeene before, and ſhall particularize in the next clauſe.

Wee haue then thus farre traced Antichriſt by *Pauls* direction: that at length wee finde him, a *Biſhop Cathedrated in the Church, with Vniuerſalitie of power and Iuriſdiction.*

Vſe.

Why I wonder, ſeeke wee Antichriſt in *Turkie?* ſits that Dragon in the Church, as Biſhop? is his Iniquity carryed in a myſtery? beares he himſelfe a *tanquam* of God, in ſuch couerture of carriage, as is here intended of Antichriſt? *quid multa?* Compare with *Pauls* deſcription, Saint *Iohns* delineating him in his *Reuelation*, you will finde it true: there is no greater identitie betwixt *Homo*, and *Animal rationale*, then betwixt *Rome*, and that *Babylon*, betwixt the Pope, and that Antichriſt. Except in ſo many termes, Gods Spirit ſhould haue ſaid the Biſhop of *Rome* is that Antichriſt, which had beene croſſing to the intended ſtrong deluſion, more punctually hee could not haue ſpoken. Wherefore my counſaile is; wrong not the holy Father, giue the Deuill his due. Let the Pope be that Antichriſt: he will be, ſpight of the Deuill, and the Dragon: Maugre the Turke and his Moamed.

Shewing himſelfe that hee is God: the ſecond degree of his pride reſpecting God; *proud emulation of God*, tending to winne him opinion of power no leſſe then diuine: or, if you will, his carriage of himſelfe, in his Chaire of peſtilence.

The Cardinall and others would haue it, *vaunting, profeſſing, proclaiming himſelfe God*, yea *the onely God.* What? and

and yet ſhall the *world admire after him?* ſee *ſupra.* And mee thinkes the ſpeech runnes too coolely, to endure the gloſſe; *ſhowing himſelfe that he is God, q. d. vnum e multis,* rather then *the onely God:* for here, I am ſure, wee lacke the Emphaticall Article.

Oecumenius well. *Non ait dicens, ſed oſtendens; hoc eſt, operibus, ſignis ac miraculis nitens oſtendere quòd ſit Deus:* his Intruſions on Gods Prerogatiues royall is rather in facts, then wordy profeſſion. *Num ſic Papa? Reſp.* What ſay you, 1 To his forcing lawes vpon the Conſcience, Gods peculiar Conſiſtory? the very ſtyle of *Ius Eccleſiaſticum* is with their Canoniſts, *Ius Diuinum:* this is little. 2 Diſpenſing with lawes Morall, and Naturall, which is more, if *Thomas* may be beleeued, then God himſelfe doeth or may doe. 3 Indulgence to ſinne in time to come, as leaſes for yeeres, granted. 4 Deliuering ſoules from hell after death. 5 Sainting at pleaſure, and tranſmitting into Heauen in ſuch multitudes, as its to bee doubted, amongſt the *many Manſions,* there is no roome left for the Canonizer. Certainely, could he iuſtifie ſuch power to be in him, I would ſay, he had prooued ἀποδεικτικῶς, that he is God.

One thing I am ſure of, the concurrence of all theſe Antichriſtian properties in the Pope, haue bred in me *Scientialem Aſſenſum,* that he is that Antichriſt. I ſay not as he, *Tam ſcio Papam eſſe Antichriſtum illum, quam Ieſum eſſe Chriſtum illum:* for this by Gods mercy, I know not onely by Faith, but by experience in my Soule; yet thus ſtrong is my euidence, that if an *Angel from heauen ſhould teach me otherwiſe,* I would not beleeue him.

VERS. 5.

Remember yee not, that when I was with you, I told you theſe things?

THe cloſe of what belongs to the deſcription of Antichriſt, and the two neceſſary Antecedents to Chriſts

ſecond comming. Carried as beſt Interpreters conceiue, ſo as to checke them for *oblivion.*

Remember yee not? q. d. You ought to haue remembred: Doubtleſſe, *it's the blame of Gods people, not to keepe in memory What is taught them by their Paſtors.* *Maries* commendation; [a] *ſhe keept the ſayings in her heart.* *Dauids, that he* [b] *hid them, as ſome treaſure, in his heart, that hee might not ſinne againſt God,* To this end tended [c] *Phylacteries* amongſt *Iewes*; and the preſcript of [d] *writing on doore poſtes,* and *continuall talking of the Law,* giuen to *Iewes.* God hath giuen vs eares to heare, mindes to know, memories, as ſtorehouſes, wherein to treaſure vp what wee haue heard. A Chriſtian ſhould bee as our Sauiours wiſe *Scribe,* able to *bring out of his* [e] *ſtorehouſe things new and old.*

[a] Luke 2.19.
[b] Pſal.119.11.
[c] Num.15.38, 39
[d] Deut.6.7,8.9
[e] Mat.13.52.

Vſe.

I know not what mercy or wrath God hath in ſtore for vs: we may liue to taſte *Amos* his [f] *famine,* our Nauſea is the ſame. Happy is the man, who in that time is able from the old ſtore, to ſupply himſelfe with direction and conſolation.

[f] Amos 8.11.

Helpes auaileable to confirme memory of heauenly doctrine. 1 Once know *price* of it: I neuer knew man ſo old that he forgot where he laid his Gold. Oh that [g] *Dauids* minde were in vs. 2 Frequent meditation, *Ruminating helpes digeſtion* in thoſe that are cleane. 3 Conference. 4 Pens, though ſometimes miſtaking, often marring the text with the gloſſe, I ſimply blame not, rather encourage to vſe. Take heed yet, that your knowledge dwell n t more in your bookes, then in your braines. 5 Cloy not memory with ouer various remembrances of things Secular, *vnum eſt neceſſarium.* [h] *Mary choſe the better part:* if *Martha* grumbled, remember her checke; and thinke it true which *Bernard* hath; Its *Fœlix Domus, vbi Martha conqueritur de Mariâ.*

[g] Pſal.119.72.
[h] Luke 10.41, 42.

VERS.

VERS. 6, 7, 8.

And now ye know what withholdeth, that he might be reuealed in his time.

For the myſterie of iniquitie doeth already worke: onely hee who now letteth, will let, vntill he be taken out of the way.

And then ſhall that wicked be reuealed.

THE words haue this ſcope: as to cheeſe them for their wauering, after their information by the Apoſtle, and knowledge receiued, ſo withall to prooue the Minor belonging to the Antecedent of Chriſts comming, the reuelation of Antichriſt. That he was not yet reuealed appeares, becauſe the impediment of his Reuelation was yet in the being of an impediment. And becauſe it might be *quared*; Is he not yet in the world? προλαμβανει he anſwers; he is in the world, but ſecretly, and in *fieri*; manifeſted not yet, nor likely to be: whereof are two Reaſons; 1 God, that ſweetly ſorts all things to their ſeaſons, had allotted to Antichriſt his ſeaſon of reuealing. 2 And the reuelation muſt not bee till the impediment be remooued, This the ſum and *ſeries* of the text.

Τὸ κατέχον, to *Chryſoſtome* founds το κωλύον; to *Oecumenius* ἐμποδίζον; that which hindereth his reuealing, or diſcouery. What that is for realtie, is the firſt queſtion. I willingly forbeare the various coniectures amongſt Interpreters, leaſt I grow ouer voluminous.

1 Generall conſent of Expoſitors old and new, Proteſtant, and Popiſh, is that, its ment the *Romane* Empire. If any aske why not ſpecified by the Apoſtle, Saint *Auſtine*, *Hierome*, &c. anſwere, leaſt thereby rage of thoſe then perſecuting Emperors and their people, who promiſed themſelues eternity of Imperiall rule, might be exaſperated againſt Chriſtians: probably.

2 Meanes he the heathenish, or the Chriſtian Empire? *Reſp.* Perhaps, or without perhaps both. While the Heatheniſh preuailed, was no place for Church-mens ambition; thoſe were dayes of perſecution. And while the Chriſtian

stian knew their strength, they easily bare not insolency of Christian Bishops.

3 Is it now remoued? [i] In no wise saith the Cardinall; for though he haue now, nor place, nor Teritory in *Rome*, or *Italy*, though not so many Kingdomes as they of old, yet still remaines the succession of Emperour to Emperour in the same power and dignity; still the Name of *Romane* Emperours. Whence is the Inference; therefore Antichrist not yet come, because yet no whole desolation of the Empire.

i *Bellarm. de Rom. ponti. lib.3. cap.5.*

Resp. *Quid audio?* A *Romane* Emperour without Territory, palace, or dominion in *Rome?* that is to say, an Emperour without rule; *Romane* without possession, or any interest in *Rome*. The name and title makes not an Emperour; but the power of gouernment and coaction, and that more then Regall, ouer Kings and Prouinces. 2 And is the ancient dignity aud power of the *Romane* Emperor, to obtaine precedence onely, and such like ceremonious complements? *vt verbo expediam.* Consider, 1 what the *Turke* in the East hath taken from it. 2 How many Kingdomes Christian haue wrought to themselues an immunity, and are now become absolute Monarches in themselues, without any reference to the Empire. 3 How euen in *Germanie*, where the Name remaines; He is, 1 *Precariò*, such and at the Popes pleasure. 2 Titular onely without Soueraignety, Tribute, homage, or ought else, except ceremonious complements. 4 Specially how in *Rome*, and *Italie*, possession and right is wholly seized by the Pope, you will be forced to confesse an omnimodous desolation of the *Roman* Empire, except perhaps empty names and ceremonies make vp the nature of Imperiall Soueraignety. If this then bee the let of Antichrists discouery intended by *Paul*, which onely hindered his Reuelation, and if with remouall of this impediment the discouery of that lawlesse one be so coniunct, as *Pauls* καίρος & τοτὲ intimate; what should hinder vs to conclude, both that hee is reuealed; and that out of the ruines of that Empire, hee hath had his immediate spring, and raising to his now magnificence?

The

The Witty, and Learned coniectures of the late Interpreter of the Reuelation, touching this impediment, though full of probability, and of some auaile to expedite difficulties, I willingly silence; who lists may Reade him, not without much pleasure, and contentment, *ad Apoc. cap.* 17.

3 Followes the discouery of Antichrist immediately vpon the decay of the Empire? *Resp. Paul (then)* saith *Caietane*, apertly signifies, that before it, hee shall not bee reuealed; but vpon no certainety affirmes, that immediately thereupon this discouery should follow.

But if, 1 This was the onely thing that hindered him from appearing, who had so long striuen to see the Sunne, then immediately vpon the remouall thereof was hee manifest. 2 The end of that obstacle intended by prouidence, was that he might be reuealed in his season.

The time of remouall therefore was the καιρος, the Article, and point of Time, wherein he was reuealed. So that who can informe himselfe sufficiently, what time the Regiment of *Rome* was relinquished by Emperours, and seized by that Bishop; to the full satisfies himselfe for the time of his first discouery: for my part I willingly vse and professe mine ἐποχήν. Its not the left light which the nouell Criticke in his σχεδια, on the Reuelation, brings to this intricate question, *consule.*

But that the impediment is remooued, and that wicked one discouered, is a little Article of my Faith.

That a man might wonder, saue that GOD hath foretold their strong Delusion, that Romanists should still prattle of, I know not what, new Antichrist, to come some three yeeres and a halfe before the end of the World; especially knowing what they teach touching his impediment, that its vndoubtedly the Romane Empire. But thus they deserue to bee deluded, who shut their eyes against the cleere light of Trueth shining vnto them, *Faxit Deus ne non & nostri.* *Vse.*

Mee thinkes I should not but compassionate our misled fore-fathers, who liuing in the depth of Ignorance, were *2.*

drawne to adore, and admire the beaſt. But for vs, after ſo cleare Reuelation of the Trueth: ſuch liberty of ſearching Scriptures vouchſafed vs of God; after accompliſhment of all predictions concerning Antichriſt: 1 Apoſtaſie from Faith. 2 Hauocke made of Saints: 3 Inſulting ouer Soueraignety. 4 Remouall of Impediment, &c. running into our ſenſe; for vs to *halt twixt the two opinions*, to ſtudy reconcilement, to reſolue of *admitting his Character*, what is it leſſe then to profeſſe halfe Atheiſts, and wilfully to renounce our owne Saluation? Iuſt were it with the Lord to permit vs *to ſtrong Deluſion, that wee may be damned*: to make our damnation ſo much more intollerable then that of blinde fore-fathers, by how much the more gracious the Lord hath beene to vs, in the more meanes of knowledge, and cleare *diſcouery of the man of ſin*.

[k] Galat. 5. 2. I ſay as *Paul*, [k] *ſtand faſt in the libertie wherewith Chriſt hath made you free, and bee not againe intangled in that yoake of bondage.*

For the myſterie of iniquitie doeth already worke. ὁ μυστηριον: the obiection this; *Is hee not in the World already?* if ſo, then may the day of the Lord bee as nigh, as wee are borne in hand. Subiect: 1 *Conceſſion*, he is in the world, at leaſt in *fieri*. 2 *Diſtinction*: ſecretly, and as in *myſterie*, but not *reuealed*; which is that manner of his being in the World, which muſt precede the comming of Chriſt; and that hee is not ſo openly in the World, is prooued; for ὁ κατέχων *Will let till hee be taken out of the* Way. That once atchieued, then *ſhall that* Wicked bee reuealed, till then it may not be expected.

In the words are two things: 1 The *ſtile of Antichriſtianiſme*, otherwiſe called Popery. 2 The *now Antiquitie* of it.

1 *The ſtile* it hath, is a *myſterie of Iniquitie*, or Iniquity in a myſtery: expect not ſo much as mention of the various Expoſitions: for *quorſum?* But to cloy the Reader.

Myſterium, commonly ſounds a Religious ſecret, not obuious to capacity of euery vnderſtanding, rather requiring

ring ſome extraordinary *afflatus* to the conceiuing of it; as *myſterium Chriſti, Epheſ.* 3.4. And the myſtery of Godlineſſe, 1 *Tim.* 3.16. And the myſteries of the Kingdome of Heauen, *Matth.* 13.11. Things in their owne nature abſtruſe, and which without diuine Reuelation wee conceiue not.

Sometimes things apert in themſelues, and running into ſenſe haue that ſtyle, when the reaſon onely of the thing is ſecret: ſo *Reiection of Iewes a myſterie, Romans* 11.25. ſometimes things haue the appellation, for the couerture of carriage in the Allegoricall Expoſition: as *Epheſ.* 5.32.

To whether acception of the word, is the alluſion here? *Reſp.* To firſt, and third, if to any; though perhaps the reaſon of the appellation bee, onely the couerture, and ſecreſie of carriage, and conueiance into the Church.

Yet ye read ſome where of *depths* of profoundeſt learning, *as they call them*, which yet are but the *depths of Sathan*: βαθεα, myſteries, but of Iniquitie; ſuch will Popery ſtore you withall: orders of Angels, and their ſeuerall rankes, and Subordinations, which poore Proteſtants apprehend not, becauſe Gods Spirit hath not reuealed them in Scripture, theſe know exactly: their language, and manner of expreſſing the conceptions of their vnderſtandings, each to other, yee cannot learne but from their Myſticall, Angelicall, Seraphicall Doctors. How a body Naturall may bee without dimenſions, Accidents ſubſiſt without a ſubiect, and ſuch like deepe myſteries of abſurdity, you can learne from none but their Teachers; nor in trueth ſhall euer rationally conceiue; *Niſi crediderit is non intelligentes*: you muſt captiuate your thoughts to the obedience of Antichriſt; for I tell you theſe are great myſteries in their Iniquitie. *l* Apoc. 2.24.

But *Carriage* of their groſſeſt Errours, you ſhall finde ſo couert, and no leſſe then Myſticall, that except we haue *wits exerciſed to diſcerne betwixt good, and euill*, wee ſhall hardly deſcry them. That Chriſt is onely Author of Righteouſneſſe, and Saluation; the *onely name giuen vnder Hea-*

nen by which We muſt be ſaued: they conſtantly proclaime, Where is the myſtery? he ſaues, but in and by vs; hauing merited that we might merit, and purchaſe our owne righteouſneſſe and ſaluation.

That Chriſt is very man, borne of the Virgin; retaines the ſame nature entire, now glorified without any eleuation to a diuine being, is their doctrine with great feruency taught againſt Vbiquitaries, and elder Heretiques: yet ſo is his body eleuated aboue the condition of a naturall body, that it may bee in many places at once; hath loſt dimenſions, circumſcription, or if there bee any other propertie more proper to a body Naturall.

Anathema they crie to *Pelagius*, and all his Sectaries, maintaining Free-will in nature *ad ſpiritualia*: yet prie into the myſterie, yee ſhall finde them halfe, or more *Pelagian*. God excites and perſwades, changeth not the condition of the will, nor infuſeth an abilitie which before was abſent, to Beleeue, or Repent: the will excited by a ſecret, though languiſhing, natiue power, applies it ſelfe to Gods excitement, and accepts his perſwaſion: *Myſterium iniquitatis in Doctrinâ.*

See it in their *cultus*: faireſt pretenſes it hath of vertue, ſanctity, deuotion: 1 Acts of Religion, the ſame that God preſcribes or allowes; but miſchiefe on the myſterie, baned with infinite ſuperſtitions, Prayer, Almes, Faſting, Workes of ſatisfaction acceptable to Gods Iuſtice.

2 Pretences of ſanctitie and other vertue in all their abominable Idolatry: in Images adoring the Deitie: they are good Remembrances, preuent diſtractions, excite deuotions. By Saints, as mediators of impetration, conueying their Petitions to GOD: the pride is intollerable for a ſinfull man to goe himſelfe *boldly to the Throne of Grace*: Infinite I might bee in diſcouering the myſterie of their iniquitie.

m Col. 3. 16. I ſay as *Paul*, m *Let the Word of God dwell plenteouſly in you*: ſtore you with cleareſt, and diſtincteſt knowledge: thinke not its ouerly, and confuſed vnderſtanding may ſecure you, you haue to deale with myſticall iniquitie.

Warily,

Warily, and with warrant of calling aduenture on their conference and writings; easily thou maist bee puzzled in this mystery, as they carry it.

A mystery is Popery; *but of iniquitie*: ἀνομίας; *Beza* renders it *illegalitie*. The terme is the same chosen by Gods Spirit to expresse the generall Nature of sinne, 1 *Ioh.* 5. signifying priuation or want of that rectitude, which the Law requires in our Nature and actions. But is it all iniquity, or sinne that is carried in that mystery? *Resp.* Take view of their doctrined practises, in deuotion to God, Carriage to men, to our selues; *Mentior*, if thou finde them not all in matter, manner, or native issues, meerely, and out of measure sinfull: praying to Saints, is it not Idolatrous: worshipping God in an Image, is it not superstitious? Adoration of Hostes, is it lesse then abomination? What seemes most holy amongst them, is their practise of pretended Mortification: as they prescribe and practise it, the scoarce of all sinne; sinne as thou wilt, as oft as thou wilt, keepe thy Tally of prayers, fast, pilgrime as the Priest enioynes; satisfaction is made sufficient to Gods iustice; *& quid ni peccemus*; and as *Mountebankes*, drinke off deadly poyson, hauing the Antidote so at hand? [u] *In fronte mysterium*; *meretrix magna, mater omnium fornicationum & abominationum Terræ: Mysterium iniquitatis.*

[u] Apoc. 17. 5.

Doeth already worke: Whither you render *agit*, or *agitur*, or *operatur*, or *peragitur*, the issue is one. The meaning is, it was then in *brewing*. If you will say, as Papists themselues expound, in *Antecessoribus Hæreticis*, I repugne not: Let them boast of such Progenitors. I confesse wee cannot tracke them in euery point of their Faith and Religion, in Apostles writings; Rome was not all built on a day; by degrees it had proceedings to that height whereto its now growne. Howbeit, that *Antichristianisme is antient, as Apostles, in the maine foundations of it*, this Scripture is pregnant. Saint *Iohn* accordeth; the [x] *spirit of that Antichrist is now in the World*: Idle trow you? The busiest of all infernall Spirits: that man is not iustified by Faith onely, but by workes of the Law; was taught ἀπ' ἀρχαίων: that faith

[x] 1 Ioh. 4. 3.

Faith is the beginning of Iuſtification, workes the conſummation, there were then that taught; and Galatians beleeued. *Paul* indeede p *beſoales them for it*; yet ſo ancient is that Article of Popery.

p Gal 3.1.

q Col.2.18. That *by* q *Angels we muſt commend our ſuites to God*, as mediators of Impetration, in *Pauls* time was broached in the Church of *Coloſſe*; they ſhould abaſe the Maieſty of the Sonne of God to make him maſter of Requeſts, to preferre petitions of ſinfull men vnto his Father. It ſauours of more Humility, to employ Angels in that Mediation. Indeed *Paul* tells the Coloſſians, giuing way to ſuch Religion, and Humility, may without reuocation of ſuch wicked errour, *depriue them of their reward*. Howbeit, ſo ancient is that point of Popery.

Idem.

In *Pauls* time, were theſe Ordinances deliuered to obſerue. r *Touch not, Taſte not, Handle not.* Touch not a woman, 1 *Corinth.*7.1. Taſte not meate: Handle not money: Meddle not with Secular contracts. Indeed *Paul* in a refractary ſpirit of ſingularity, I warrant you, blames Coloſſians, as halfe Traytours to their Chriſtian liberty, in ſubmitting to ſuch Ordinances; tells them they are ſ *vaine* obſeruances, no better then *Will-worſhip*: *ſhewes* onely of *Wiſedome*: yet ſo ancient are thoſe points of Popery.

r Col.2.21.

ſ Col.2.22.23.

But was affectation of Primacy in Church-men ſo ancient? then haue we the heart of Popery. Saint *Iohn* mentions *Diotrephes*, perhaps with ſome iniury to *Peters* chaire, to haue t *affected preeminence*; *primacy* in ſuch ſort, that Saint *Iohn* himſelfe muſt crouch, and be contented to haue his *Letters* ſlighted. Indeed hee threatens him ſomewhat ſhrewdly, and calls him Prater. Yet ſo ancient is that pillar of the Papacy.

t 3 Iohn 9.

Verſe 10.

Vſe. That's true of *Tertullian*. *Quod primum verum*; *falſum quod poſterius*. *Ieremie* accords it; *the old way is the good way*. *Iere.*6.16. For my part I ſhould put all queſtions of Faith, and Religion to that iſſue: what is found truely moſt ancient, ſhould be acknowledged moſt true. So be it, as our Sauiour, we count that eldeſt, which was from the beginning; and may thinke that nouellous, of which may be ſaid,

Non

Non fuit ſic ab initio. Yet it's true, there is an ancienty of Errour; within a day, it's as old as Trueth, Reuealed to man: For the diuell was a lyar, a man-ſlayer from the beginning; thinke not as the *Manichees*, and *Archontici*, of his owne being; but of mans exiſtence, *intentionaliter*, of his being ſinfull, actually. And Papiſts much diſaduantaged themſelues, when they made Fathers errours the higheſt originall of their Preſcription. They are but yeſterdayes men in compariſon to *Simon Magus*, and ſuch like *coætanei* of Apoſtles. Beleeue vs no more, if wee ſuite them not with Patriarches, ſuch as *Tertullian* calls Philoſophers, whoſe heads were Gray, long ere their fauouring Fathers were borne: but branded, I confeſſe, for Hereticall prauitie. I wiſh our people ſo wiſe as to make Scriptures the Rule of their Faith; to thinke of errours, ſtrengthened by cuſtome neuer ſo ancient, as *Cyprian*: *Conſuetudo ſine veritate, vetuſtas erroris eſt. Onely he which lets, will let, vntill he bee taken out of the way. Will let*, is not found in the Originall, but the ἐχων, is frequent, as Mr. *Beza* noteth, and without ſtrayning ſupplyed: ſee 2 *Cor.* 1. 6. & 2. 1. & 5. 13. The other ſtraines of Maſter *Beza*, and other Neotericks, about the varyed ſignification of κατέχειν, as impertinent, I omit. ἕως ἐκ μέσου γένηται: that is, till hee be remooued and taken away: compare 1 *Cor.* 5. 2. and *Col.* 2. 14. Whither remooued? hath beene already treated.

And *then ſhall that Wicked bee reuealed: then immediately, vt ſupra*: His Epithet deſerues our notice, and will leade vs by the hand where to finde him. ὁ ἄνομος: that is, that Lawleſſe one, whom no Lawes of God, or man may keepe within bounds of duety. *Gratian* in his Decrees, ſorts vs with variety of Lawes of God, and man. Publique, Priuate; Poſitiue, of Nature, and Nations, Cuſtomary; written, vnwritten; Ciuill, Canonicall. Of them all, the concluſion after ſome debate is; *they are ſubiect to Popes Interpretation, diſpenſation*: many to *abrogation*. He is the [u] *ſpirituall man who iudgeth all things, all men, himſelfe is iudged of none*; and though he ſend, *plures animarum Currus ad Tartara*, no man may dare ſay; Why doeſt thou ſo: See *ſupra-*

[u] 1 Cor. 2. 15.

citata

citata ex Innocentio 3°. *Tibi ſoli peccaui*, is their Motto.

Some fauouring, flattering rather the eminence of Princes, haue made it queſtionable, whether they be bound by their owne lawes, and lawes of their Countrie; neuer did any queſtion, whether higheſt Monarch were ſubiect to the Lawes of God, *Deut.* 17.19. Kings muſt learne to feare the Lord; to kiſſe the Sonne, *Pſal.* 2.10,11,12. hee is *Rex Regum*, and *Dominus Dominantium*.

u Luke 18.2. Here is a good fellow, as the u *vnrighteous* Iudge, *nor reuerencing man, nor fearing God:* at pleaſure diſpenſing, yea, cancelling the Lawes of God, for, by his owne Traditions.

Vſe. Let that exorbitancy of this ſpirituall Tyrant, encreaſe our deteſtation of his pride; make cautionate againſt his bondage. Woe to that Land, whoſe Princes Rule by abſolute Soueraignety, not by Lawes: What differs that Regiment from Tyranny? But woe, and alas. When they x Pſal.2.3. x *breake the bonds* of GODS *Lawes aſunder, and caſt away thoſe cords from them: Who is Dauid, or the Sonne of Ieſſe?* Is ſcarce worth the name of Rebellion. That of *Pharaoh*, is y Exod.5.2. to be trembled at; y *Who is* IEHOVAH, *that I ſhould obey his voyce*; that onely ſuites his holineſſe. And of his deſcription and Reuelation thus farre.

VERS. 8.

Whom the Lord ſhall conſume with the ſpirit of his mouth, and deſtroy with the brightneſſe of his comming.

HIs Deſtruction followes; The mention inſerted to preuent the ouer-diſcomfort of Gods Children. The degrees of it are two: 1 Conſumption. 2 Aboliſhment. Amplifications of both; By 1 Author, the Lord. 2 Meanes. 1 Of conſumption, the Spirit of his mouth. 2 Aboliſhment; brightneſſe of his comming.

That *there ſhall be an vtter deſtruction, and ruining of Antichriſt, and his kingdome*, we hence learne not without much ſolace:

solace: compare *Apoc.* 14.17,18. Whence you may informe your selues who this Antichrist is, what his Kingdome, where his Throne: no other then Rome, &c. What the Instruments; who the chiefe worker of his ouerthrow, &c. And all that his pride, or our infirmity may obiect, preuented; for strong is the Lord God who iudgeth her, *Apoc.* 18.8.

Use 1. *Aeterna Roma* is to Saint *Hierome*, and *Prosper* the *name of Blasphemy* written on the fore-head of the Beast, *Apoc.* 13.1. No nay, but Rome must be the Church, *against which the gates of hell preuaile not*; perpetually it must endure to the end of the world. *Oh fooles and slow of heart, to beleeue all that the Scriptures hath spoken*; to dreame of perpetuity of that *Synagogue of Satan*, which the Lord hath begun to demolish, threat ned vtterly to abolish. Can you obserue her already in her consumption, and with a *proh dolor*, bewaile the dayly defection of Kingdomes and Nations from her? And yet dreame of her perpetuity? But thus must they be blinded, whom God will haue deluded.

Hieronie ad Algas. q. 11. Prosp. de promiss. & prædest. cap. 7.

Estius in 2 Thes. 2. 4.

2 With this hope let Gods people solace themselues; so much the rather for that his day draweth nigh. 2

3 And let all Gods people, the *holy seed*, if any amongst them, [z] *come out of her, that they be not longer partakers of her sinnes, and receiue of her plagues.* 3

z Apoc. 18.4.

Degrees of destruction. 1 Consumption; a lingring wasting of him and his Kingdome. See *Psal.* 78. 7,8. *Iezabel* this Queene of whoredomes is not at once cast out of the window: first, [a] *into her bed of languishing.*

a Apoc. 2.22.

Why not at once destroyed? *Resp. With* [b] *much patience God beares the vessels of wrath prepared to destruction.* These Reasons are of it.

b Rom. 9.22.

God knowes to vse euill things well: 1 Antichrist, [g] *as Asshur, his rod* to scourge his Church. 2 His instrument of their triall. See *Apoc.* 6.10,11. meanes of their crowne.

g Isa. 10 5.12.

2 Slay them not, least my people forget it, *Psal.* 59. 11, 13.

3 The *holy* [h] *remnant*, by sight of his languishing, *rescued out of the* lawes of death.

h Apoc. 18.4.

4 That

4 That by these beginnings of sorrowes, themselues, if possible, might be brought to repentance: see *Apoc.* 2. 21.

5 There is a secret insinuation of Spirituall Iudgement furthered hereby; while they thorow indignation at the wrath, and wan hope to recouer, grow more obdurate in euill.

6 Their last vengeance aggrauated by this occasion; because those [i] *Hypocrites call not, no not when God bindes them.*

i Iob 36. 13.

The meanes of his consuming: the breath of the Lords mouth: that some interpret, the bare command of Christ, without any ministery of man: others Metaphorically to denote, how easily the Lord shall worke it; *solo flatu oris*, if he but blow vpon him he is consumed. Rather thus saith *Caietane, Spiritu Sermonis Euangelici, &c.* the preaching of the Gospel; called by the Prophet, the *rod of his mouth*, the *spirit of his lips. Isai* 11. 4. Agreeing whereto is that of Saint *Johns* Angel, *hauing the eternall Gospel to preach*; and thereby to reduce the prophane and superstitious World bewitched by Antichrist, to the *true feare and pure worship of God*: see *Apoc.* 14. 6, 7. Euents accord it. Not with sword or speare, but *With this* [k] *weapon of our warfare*, hath the *Lord demolished the strong holds of Antichrist; those high things exalted against the obedience of Christ.* Read History of *Luther* in *Sleiden.*

k 2 Cor. 10 4. 5

Congruity of the instrument you easily discerne, when you consider the maine pillars of Popish Religion to bee 1 Ignorance, and 2 Errour; easily, as mists vanishing, when but the beames of Trueths light appeare to the World.

Vse 1. Oh the hypocriticall pretenses of their concealing Scriptures from notice of the people; they are [l] *holy, and pearles, must not bee hazarded to contempt of swine: difficult and obscure; the* [m] *vnlearned, and vnstable may peruert them to their owne destruction.* But out vpon those blasphemies, they are hellish; the Scriptures a nose of waxe, a Lesbian Rule, a dumbe Iudge, Inkie Diuinitie: Spake *Peter* thus, your pretended predecessour in the Popedome? 2 *Pet.* 1.

l Mat. 7. 6.

m 2 Pet. 3. 16.

Trueth

Truth is, you know it well, [n] *the Arke and Dagon*, light and darkenesse haue as good concord, as Popish faith, and the Gospel. Hence is, the locking vp of Scriptures in an vnknowne tongue; enclosing interpretation to *Rome*, verifying that; *Haretics Lucifuge Scripturarum*: chiefely Antichrist. Wonder you? Hence came his *ethizo*, his irrecouerable consumption, whereof he yet languisheth.

[n] 1 Sam. 5. 3, 4.

As many as long for the prosperity of Sion, the downefall of *Babylon*, Pray, 1 that *the* [o] *Word of God may haue free passage and bee glorified.* 2 That [p] *vtterance may bee giuen vs instantly to preach the eternall Gospel*, with [q] *euidence of the Spirit and power.* 3 That daily God [r] *would thrust foorth labourers into his harueste*: that if it may be, we liuing may beare our part in the [s] *Halleluiah* of Saints at *the fall of Babylon.*

[o] 2 Thes. 3. 1.
[p] Ephes. 6. 9.
[q] 1 Cor. 2. 4.
[r] Mat. 9. 38.
[s] Apoc. 19. 1, 2, 3.

And shall destroy With the brightnesse of his comming. The second degree of his destruction; *abolishment, or vtter ruine*; at least eneruating in such sort, as he is left without power and efficacie. Vnderstand it of his person, place, authority, &c. see *Apoc.* 17. 18, 19. whither of his doctorine and Religion also, so that none shall bee left embracing, or professing it, is another question wherewith I meddle not.

The meane of his vtter ouerthrow; *the brightnesse of Christs comming*: But denotes it the meane, or not rather the time of his ouerthrow? *Resp.* Both. When he comes in his brightnesse, and not till then, shall this abolishment bee: by it also as the meane of atchieuement: the Phrase of speech is the same, and of the same generall signification with the former; which apertly denotes the *meane of his consumption.* But meanes he thereby the day of Christs second appearing? *Resp.* So runs the whole streame of Diuines Protestant, and Popish. Which yet, with heartiest reuerence to the learning and sanctitie of our Sages, Let me craue leaue to question. Is this abolishment of Antichrist mentioned by *Paul*, the same thing with the downefall of *Babylon*? *Apoc.* 18. then, vnder correction, this *brightnesse of* CHRISTS *comming*, cannot bee the precise day of Iudge-

Iudgement: for after it muſt follow, *calling of Iewes, deſtruction of Gog and Magog*: and ſome Halcyon dayes of the Church on earth: how many, who knowes? The *quere* was occaſioned me by a learned *Ieſuite*, commenting vpon the place; whoſe inclinable reſolution vpon like reaſon, is this; that this comming of the Lord is not to bee taken in *atomo*, but extenſely, and with ſome latitude: ſo as vnder it may be compriſed, the anteriour and foregoing ſignes: like as in his comming in the fleſh, is comprehended alſo the comming, and preaching of *Iohn Baptiſt* his forerunner: to this purpoſe the profeſſour and Chancellor of *Doway*. A criticke Scholiaſt vpon the *Reuelation* we haue, whoſe learning and induſtry who ſo vnderualues, knowes not what belongs to either, pardon him his curious applications, he hath confeſſedly done the office of a ſolid Interpreter. Thus hee; There is a *Spirituall*, and there is a *Corporall, or Perſonall* comming of Chriſt. This place is not to bee vnderſtood of his *comming in perſon* to generall Iudgement. But of his *manifeſtation of his preſence in the Church*, by effects of Power, Iuſtice, Grace, and Mercy; at the appearance whereof Popery ſhall vaniſh, and melt as dew before the Sunne; and his very Throne quake, when time of his Iudgement comes, as Mountaines toſſed to and fro with the violence of an Earth-quake, *plane ita ſentio.*

Eſtius ad locum.

And ſay as the Spirit, and Bride; *Come Lord Ieſus, come quickly*: Their ſinnes, me ſeemes, are at the height; Lord why tarrieſt thou?

But that *Popery ſhould bee of long ſtanding in the Church*, the Apoſtle thus intimates: followes it, Therefore the true Religion? *Reſp.* Some hundreds of yeeres continued Arianiſme in the Church, and greatly preuailed, ſo that the whole World, ſaith *Hierome, groaned to ſee it ſelfe become Arian.* Was it therefore the Trueth? Thoſe Heretiques were they the Church? Except for that Liberius ſometime ſubſcribed thereto, no Papiſt will affirme it. † *Tares muſt grow with the Wheate till the harueſt*: that perpetuity will neuer Tranſubſtantiate Tares into wheate. Theſe reaſons

† Mat. 13. 30.

are

are of Gods dispensation in that kinde. 1 There shall still be some to bee deluded. 2 Euer such occasion to exercise his children, and u *to make their sincerities knowne.*

u 1 Cor. 11. 19.

Vse.

My aduise to Gods people is, that henceforth they suffer not themselues to be deluded, with the glittering shewes of antiquitie, vniuersality, perpetuity. Error in iudgment and manners is, within a day, as old as Truth reuealed to man. And so farre as *tempora secularia* may carry it, likely to be of so long continuance, I am sure more Catholique, that is, vniuersally entertained, then Truth of doctrine or life: As our Sauiour, * *Search Scriptures*; as *Esay*, so I say; To *the* x *Law and Testimony*; if *they speake not according to this Word, it is because there is no light in them.* And of the destruction also of Antichrist thus farre.

* Ioh. 5. 39.
x Isai 8. 20.

VERS. 9, 10.

Euen him whose comming is after the working of Satan, with all power, and signes, and lying wonders.

And with all deceiueablenesse of vnrighteousnesse in them that perish, because they receiued not the loue of the Truth, that they might be saued.

WHat connexion this section hath with the former text, and what scope, is somewhat doubtfull? perhaps the Apostle anticipates what Gods childrens infirmitie, or Antichristians securitie might obiect against what is foretold of his destruction. *Ob.* Antichrist so fortified and supported to be destroyed? *Sub.* Yes, euen Antichrist, notwithstanding all the supplies he hath from hell and the strong man armed there: when a stronger then he commeth: And y *strong is the Lord that iudgeth him.* 2 Else, which I rather thinke, the Apostle desires to discouer him to Gods people in his very rising, by the manner and meanes of his aduancement: that so hee might preuent their seducement, and make them more cautionate. Howeuer.

y Apoc 18. 8.

The ſumme of the text is this: A diſcoury of the aduancement of Antichriſt into his throne; ſet out by 1 the manner, κατ' ἐνέργειαν Σατανᾶ: 2 Meanes; power, ſignes, wonders. 3 Perſons, or ſubiects in which he preuailes, *them that periſh.*

Whoſe comming; that is, aduancement and firſt raiſing into his kingdome; κατ' ἐνέργειαν τοῦ Σατανᾶ; whither that κατὰ denote proportion onely; or generally the meanes, which is after ſpecified, I leaue to the Reader farther to be examined: if proportion, this ſeemes the ſenſe; *after the working of Sathan*; that is, according to the rate and courſe which Sathan holds, when hee aduanceth; if the meanes, the generall onely is firſt ſet downe, particulars are after ſpecified.

But hence we haue it fluent, that Popery hath euer had a great friend of the Diuell; he is the firſt raiſer, maine ſupporter of that ſtate: thereto bends τὴν ἐνέργειαν, the beſt efficacy, moſt actuous liuelihood of his operation. To the 2 *Starre of that Church* Satan deliuers the key of the bottomeleſſe pit; makes him the great Steward of his houſe. *Ioſeph* in *Egypt* neuer had more command, then in Hell this Antichriſt: fumes preſently are exhaled ſo thicke that they darken the Sunne it ſelfe; and in thoſe fumes, locuſts *ſans* number and monſtrous to vexe and torment the earth withall, that if *the God of this World* could not *blinde the eyes of their mind*; yet he might vex their Conſcience, and ſo traduce thē to the ſide of Antichriſt. Worthily did *Rome* forfeit her priuiledge of Lutheran Churches, becauſe they vnderſtood it not to the full. *The Gates of Hell ſhall not preuaile againſt the Church*: that once belonged to *Rome* while ſhe was faithfull; now is tranſlated to other Churches who better know to prize the prerogatiue *ſhall not preuaile*: ah fooles and blinde: vnworthy of ſuch fauour: yours, if any, is greater; ſhall not ſhake, nor moue againſt you: quietly you may paſſe to Hell, as *Iſrael* into *Canaan*, no Dogge, not Cerberus himſelfe wagging tongue againſt you. More then that; the *Gates of Hell*, that is, all the power and policie of the Diuell are ſworne yours,

2 Apoc. 9. 11.

a 2 Cor. 4. 4.

b Mat. 16. 18.

yours, to aduance and support you: happy *Rome*; miserable Protestants, but that the *Lord on high is mightier.*

If that κατα denote proportion, semblable you shall finde the Popes aduancement to the course of Satan: by 1 Ignorance, the Prince of Darkenesse: see also 2 *Cor.* 4. *Num sic Christus.* 2 *Pompa saeculi. Apoc.* 13. 4. 16. *Non sic Christus.* 1 *Cor.* 1. 26, 27. 3 Bloudy crueltie. *Apoc.* 13. 15. & 17. 6. So not c *Christ. Semen est sanguis Christianorum.* 4 Humouring voluptuousnesse of sensuall nature. 2 *Pet.* 2. 18, 19. Christ not so; But by the holy conuersation of his children prepares aliens to conuersion. 1 *Pet.* 2. 12. & 3. 1.

c Phil. 1. 13, 14 *Tertul. in Apol.*

How earnest and faine is the Lord to work and encrease in vs detestation of Popery: befor hee hath described the Sternsman, a man of sinne, a childe of perdition: his faith and Religion a mysterie of Iniquitie: if this be too little, he here mindes vs of the first founder and maine supporter of that state, the diuell and Satanas: its good which the diuell hates: euill, that he fauors: Extremely, Hellishly euill, which he so much fauors, as withall his might and maine to aduance and support. The good Lord giue you eyes to see, hearts to consider, that if any of you bee entangled in the least fauourable inclination to Poperie, yee may bee rescued out of the snare of the Diuell: if any yet not snared, hee may bee watchfull against the entanglement.

Use 1. Apoc. 17.

c *Put vpon you the whole Armour of God*: for in wrestling with Poperie, you *wrestle not with flesh and blood, but with principalities and powers, &c.*

2. c Eph. 6. 11, 12.

Withall power, and signes, and lying wonders. The meanes of his aduancement: δυναμις, *Caietane* expounds secular pompe: *All power*, that is, power of all sorts, riches, honour, dominion, &c that herein he may appeare ἀντιχριστος: an opposite to Christ, of whom the Prophet, *Behold thy King commeth meekely sitting on an Asse, &c.* And such the pompe of Popery. Read *Bernard ad Eugenium.*

But were it not δυναμις singular, why might wee not suppose it to signifie the same thing, with τερατα & σημεια

places of Scripture are many: ſee *Heb.* 2.4. 2 *Cor.* 12.12. *& alibi*. And yet that τέρασι, me thinkes is equiualent: and compare *Rom.* 15.19. you may imagine here is ἐν δυνάμει: thus ye read there ἐν δυνάμει σημείων καὶ τεράτων, in the power of ſignes & wonders. Conceiue not, as idle Schoolemen and poſtillers, reall difference betwixt them, ſuch as to diuerſifie them into ſeuerall *ſpecies*: the thing is the ſame, the names onely ſeuerall: *powers*, they are called by Metonymie of the efficient, becauſe they iſſue from power extraordinary: *Signes*, for their vſe, becauſe they ſerued to ſignifie and ſeale vp the truth of Doctrine to which they were applied: *Wonders*, for their effect, becauſe they bred in the beholders maruell, ſometimes no leſſe then aſtoniſhing.

1 What is a miracle? 2 Can Antichriſt, Can Saran worke it? *Reſp.* The name is ſometime vſed largely, ſometimes ſtrictly, largely taken, it ſounds to [f] *Auſtin*, any worke whatſoeuer hard and vnuſuall, exceeding the expectation or abilitie of the beholder, and breeding him wonder. The Latine name extends it ſelfe to all ſuch vnuſuall accidents or acts; *miraculum a mirando*; becauſe, thorow ignorances of cauſes, beholders wonder. So to the ſimple, Eclipſe of the Sunne ſeemes an halfe miracles, ſuch wonder it breeds in him; which the Aſtronomer beholds and foretels without wonder.

[f] *Auguſt. de vtilitat. Cred. ad Honoratum c.16.*

Strictly they denote workes extraordinary running into the ſenſe, exceeding the ability of all ſecond cauſes: of theſe *Thomas* obſerues three kindes or degrees rather.

1 Some ſuch as by created vertue, ſuch as hee ſignifies vnder the name of nature, can neuer bee produced: as to ſtoppe the Sunne in his courſe and [g] *make him ſtand ſtill*; *as vnder Ioſhuah*, or to [h] *make him goe backe*; the ſigne to *Hezekiah*.

[g] Ioſh. 10.12, 13.
[h] Iſai 38.8.

2 Others, which nature can worke, but not in that order that they are wrought: as, that man or other Animals ſhould liue, ſee, heare, walke, is a worke of nature, but to liue after death, to ſee after [i] blindneſſe, &c. this is a worke no leſſe then miraculous.

[i] Iohn 9.

3. A third ſort, when what are vſuall workes of Nature, are produced without the principles and helpes of Nature, ſuppoſe when a feuer curable by Nature, is cured with the word or touch of our Sauiour, without any helpe of medicine, See *Thom. Cont. Gent. lib.* 3. *cap.* 101. 102. *&c.*

2. Can Antichriſt, Satan, any creature worke a miracle? *Reſp. Mira* they may; *Miracula* they cannot, if yee take them in ſtricte ſenſe. 1. Its Gods [k] prerogatiue royall, *Pſal.* 72.18. 2. They are diuine Teſtimonies, *Heb.* 2. 4. 3. Signes of Apoſtles, 2 *Cor* 12. 12. 4. Beleeue mee for the workes ſake, *Ioh.* 10. 38. Reaſons Philoſophically Theologicall, See in *Thomas: quà ſupra.*

[k] Pſal. 86. & 135.

3. What is then to be thought of theſe ſignes and wonders which Antichriſt workes by helpe of Satan? *Reſp.* What? But as *Paul* ſtiles them: that they are τερατα ψευδους: *wonders of falſhood*; not onely in reſpect of their *end*, becauſe they tend to confirme errour; but in reſpect of their *forme*; wanting what ſhould conſtitute them in the eſſence and nature of Miracles, properly ſo called. Sometimes 1. the Senſe is deceiued; as in thoſe wrought by *Pharao* his Magitians. 2. Sometimes the phantaſie deluded. 3. Sometimes, ſecret workes of Nature offered to ſenſe of ignorant beholders: the Lampe in *Vennus* Temple burning ſo many yeares, to *Plinie* was no other, but the ſtone *Aſpheſtus* ſet on fire. 4. Sometimes things actiue applyed to paſſiue, and ſo effects wonderfull produced. Philoſopher is none amongſt men, ſo exact as the diuell.

Aug. de Ciuit. Dei.

What through the acuity of vnderſtanding Naturall, and notices of nature receiued in Creation, reſerued ſince his fall; and what thorow obſeruation and experience of ſo many hundreds, ſome thouſands of yeares ſince his firſt being; he is, to our wonder, skilfull in the whole courſe of nature; And by that skill produceth ſtrange and extraordinary effects. Not all preſtigious and illuſorie, but true *in genere Rerum*, things being ſuch as they are ſeene; yet falſe all *genere miraculorũ* properly ſo called, for ſuch are workes

exceeding the order of whole Nature; or of Nature vniuerſally taken; beyond whoſe abilitie diuels, yea good Angels aſcend not.

4 Had Romaniſts any aduancement into the Throne by this meanes? *Reſp.* Such, and ſo great, that by *Bellarmine* and others, its made a *note of the Church*; Read him alſo in the queſtion of Antichriſt, what prettie tales he tells of *Sylueſters* Miracles, curing *Conſtantine* of his Leproſie. Stories or Legends rather, are full of lying both wonders, and reports of wonders, to confirme their worſhip of Reliques, prayer for the dead, Inuocation of Saints, Purgatorie, &c. Greateſt Controuerſiſts, when Scriptures, Fathers, Traditions faile, flie to miracles, for confirmation of doctrine. That chiefly is remarkeable in Storie; that about the time of *Gregorie* the great, what time Antichriſt grew towardes cleareſt Reuelation, and was now to be inſtalled and entituled Oecumenicall Biſhop; Miracles of all ſorts beganne to be multiplied. Read *Gregories* Dialogues, and what *Paulus Diaconus* and other, following fables, report of all ſorts of wonders, for confirmation of all ſorts of Popiſh errour and ſuperſtition. I will not denie but the things reported were, many of them, true in *genere Rerum*; I dare halfe ſweare, they were all falſe in *genere Miraculorum*, that were pretended wrought for confirmation of Poperie.

Whither and when the gift of Miracles ceaſed in the Church might here not impertinently be enquired: but the volume growes biggiſh.

Vſe 1. But ſure, me thinkes, they longed to haue their Biſhop knowne Antichriſt, their Church Antichriſtian, when this came into the number of Notes of the Church: *Gloria Miraculorum*: ſo was Antichriſt to be aduanced into his Throne, ſo the people to be beſotted who receiued his *Character*. Not but that Miracles, truely ſo called, are teſtimonies of Truth, *vt ſupra*. But that the maruels they brag of, are *mira* onely, if true, not *miracula*. And many of them falſe lying reports, meere fables and no better. Such that of *Sylueſters* curing *Conſtantines* Leproſie, in his

his miniſtring Baptiſme to him at *Rome*; when its well knowne, his Baptiſme was not at *Rome*; but by a little ſuperſtition deferred till the end of his life: fables a thouſand I could fill you withall of Miracles, and little leſſe then miraculous apparitions of Saints and Angels: for confirmation of Purgatorie, prayer to Saints, for dead, and ſuch like Popiſh traſh. *Thomas* of *Aquine* is ſuppoſed to be gratulated by the bleſſed Virgin for his paines taken to cleare her birth from originall ſinne, with her owne voice from heauen, *Bene de me ſcripſiſti Thoma.* Saint *Bernard* deuout in ſuperſtition in veneration of her, was once ſaluted by her Image, miraculouſly giuing him the time of the day, *Good morrow Bernard.* But well conſidering what *Dauid* ſpeakes of Idoles, *they haue mouthes and ſpeake not:* he is bold to minde her, That her Ladiſhip had forgotten her ſelfe; for it was not *permitted to women to ſpeake in the Church: ſexcenta ſunt huiuſmodi.*

Vſe 2.

2 *Contra iſtos mirabilarios,* againſt theſe miracle-mongers Chriſt and his Prophets haue made vs cautionate, while they minde vs, they may teach *truth* [l] *that doe no miracles; Iohn did no miracle; yet all he ſpake of Chriſt was true:* and they may be [m] *Impoſtors who giue ſignes and wonders.* The Diuell himſelfe cannot worke a miracle; his power, though great, yet is not infinite: yet ſuppoſe him to giue a ſigne and wonder, which I am not able to diſcriminate from a true miracle: In weakneſſe perhaps might ſay, as *Pharaoes* Magitians, *Digitus Dei eſt hic:* yet if he miſled me from veritie of doctrine or life, taught me in Scripture, whither Diuell of Hell, or [n] Angell of *Heauen, I ſhould hold him accurſed. Spero, obſecro & vos, qui credeute mundo ipſe non credit, magnum eſt ipſe prodigium.* To doctrine taught in our Churches belong [o] miracles of Chriſt and his Apoſtles.

[l] Ioh. 10. 41.

[m] See Deu. 13 Mat. 24. 24.

[n] Gal. 1. 8.

[o] Heb. 2. 4.

And with all deceiueableneſſe of vnrighteouſneſſe. The ſecond meanes of his aduancement; *deceitfulneſſe,* all kinds of falſhood and couſenage: ἀδικίας: take here to denote *iniuſtitiam vniuerſalem:* whither it be *qualitas efficientis,* or *finis,* is doubtfull: if *efficientis,* This the meaning; with all

all tricks of couſenage, impoſture, and legerdemaine, that wickednesſe it ſelfe can deuiſe or exerciſe, faigning apparitions of Angels and Spirits: forging decrees of Councils, corrupting Fathers, ſembling, diſſembling pietie; ſwearing, forſwearing, *dummodo ob Rem*; fawning, flattering, bribing, threatning, forcing, vſing *pro re nata ea*: Time would faile me to reckon vp all their μεθοδίας τῆς πλάνης; their Methods and Arts of couſenage and impoſture, whereby they haue raiſed and ſtill ſupport their ſtate: *Achitophel*, *Machiauil*, curſed *Moamed* himſelfe may ſeeme honeſt in policie, in compariſon of *Romiſh* Clergie. *Be wiſe as Serpents*, pleaſeth; be it as the old Serpent the Diuell. *Innocent as Doues*, as their practiſe ſhowes, deſerues the obeliske, the *verū* of their *Index expurgatorius*: by ſuch wicked policie hath Poperie aduanced it ſelfe.

If it denote the end, or iſſue of their *deceitfulneſſe*, this is the meaning; deceit leading to vnrighteouſneſſe; *via vitæ*, the way tending to life; *via Iuſtitiæ*, the way tending to righteouſneſſe: ſo ὁδὸν ἀδικίας; the outpath leading to wickednesſe, making the people as themſelues; iniurious to God, vniuſt to men, cruell to themſelues. Their doctrines diſſenting from our Churches, all ſuch 1. either in the matter: 2. or in their *annexa* and natiue ſequeles: as to any iudicious man ſeriouſly viewing them will appeare. Concording are the liues of their deluded ſectaries.

Vſe. Lord, that it might worke in vs ſo much pietie, as to deteſt it: ſo much wiſedome, as to diſcerne and flye from their impious, their wicked Religion: were not vicious nature too too ſenſuall and licentious, it could with no patience endure thought of Poperie: Is this the ſanctitie of doctrine, that encloſeth the Church of *Rome*? Robbing God of his honour, Chriſt of his Mediation, Princes of Soueraignty, of life; Parents of Children for Religion: that teacheth violation of faith, though with oath plighted to Heretiques: tolerates halfe legitimates fornication; in ſome caſe Inceſtuous marriage, &c. *The wiſedome from aboue is* [p] *pure, full of mercy and good fruits.* The *doctrine* of Gods *Grace teacheth*

[p] Iam. 3. 17.

cheth to ¶ *deny vngodlineſſe and worldly luſts:* inſtructs *to pietie, inſtice, temperance:* a Religion yee haue here, as a circle whoſe circumference is *fraud*; whoſe center, nothing but *vnrighteouſneſſe:* what may, if this will not, worke our abhorrence from it? If that may not preuaile, attend yet ſeriouſly what is ſubioyned. ¶ Tit. 2. 11, 12.

In them that periſh: The ſubiect or perſons on whom it faſtens; ſuch as periſh: vnderſtand it excluſiuely, onely ſuch as periſh. *Periphraſis Reproborum,* not infrequent in Scriptures: See 2 *Cor.* 2. 15. & 2 *Cor.* 4. 3. & *alibi.* So ſtiled becauſe their periſhing is certaine and ineuitable. [r] προγεγραμμένοι εἰς τοῦτο τὸ κρίμα. And that doctrine is now entering execution; they being, as I may ſay, in the Act of periſhing. [r] Iude v. 4.

It ſhould ſeeme then *they are onely caſt awayes, men deſtined to damnation, who are ſeduced by this Antichriſt:* ſee *Apoc.* 13. 8 & 14. 9, 10. Reaſons are euident. 1. Their Errours of Iudgement are in the fundamentals of Faith: they hold not the head. *Col.* 2. 19. 1 *Cor.* 3. 10, 11. 2. In Religion, againſt the heart and life of pure worſhip; *abominable Idolatrie.* 3. The ſeduced moſtly vnreclaimable; ſo ſtrong is the deluſion ſent vpon them. *Apoc.* 14. 9, 10.

May we dare to ſay ſo of Papiſts? *Reſp.* Had we the παῤῥησία that becomes Gods Miniſters, wee ſhould dare, ſeeing therein we follow the ſpirit of God leading vs, and putting the ſpeech into our mouthes: why *ſtrengthen we the hands of the wicked that he cares not to returne, by promiſing him life? Ezech.* 13. 22.

Once falling on a wandering Starre (they call ſuch trauellers) who had forraged *France, Italie,* it ſeemes to ſeeke his Religion: I heard him thus bewray his inclination to Poperie: and his reaſon to preferre it in his choiſe, forſooth: that a man may be ſaued holding the faith and Religion of *Rome,* our ſelues confeſſe: That any can be ſaued in our hereſie, as they tearme it, Papiſts confidently denie. Thus were the anſwers: 1. That argueth not they had more *veritie,* but we more *Charitie.* 2 But who,

Iudi-

Iudicious amongſt vs, euer taught, that a Papiſt vniuerſally ioyning in the Tridentine faith and religion can be ſaued? *niſi forte detur Regreſſus in viam.* 1 They are pointed out ſuch whoſe Names are not written in the Lambs booke of life. 2 The lyes they beleeue, ſuch as damne, *verſ.* 11, 12. 3 And I demand, Are they Schiſmatiques onely? or rather heretiques, or both? then why are we meale mouthed? why feare we to ſay, liuing and dying Papiſts, they cannot be ſaued.

Yet in this peremptorineſſe its good to be aduiſed.

1 There are differences of Errours Papall; not all in the *foundation:* their opinion of Number and efficacie of Sacraments; of ſeuerall orders in the Angelicall and Eccleſiaſtique Hierarchie, &c. are all erroneous; yet not hereticall.

2 In *modo tentionis*, difference is obſeruable: in ſome, miſled with errour of Times, the aſſent is tremulous, not peremptorie, perhaps reſolution holden to change ſentence, when better reaſon ſhall ſway them: It may be alſo, care and endeuour of better information, with propenſe inclination to the aduerſe doctrine; of ſuch, for their propenſion to Truth in generall, my charitie is hopefull.

3 But there are who *vniuerſally ioyne in all errours of faith* and Religion taught in that Church; of ſuch, except God giue them Repentance, what lets to ſay? they are in remedileſſe perill of eternall damnation: ſee *Apoc.* 14. 9, 10, 11.

Vſe. If loue of trueth ſway vs not; Oh yet let this *terrour of the Lord* preuaile with vs. The noiſe of damnation is fearefull: except to men of reprobate mindes, dreadfull; more then that of Thunder. I beſeech you, as you tender your poore ſoules, *bought with the precious blond of Chriſt*, made to be immortall, called to *enioy the glorious* Deitie, beware, how in your hearts you turne backe to the *Ægypt* of Poperie, heare them not that ſay, ſaluation is to be found in the Church of *Rome*; Chriſt is the *Sauiour of his* [f] *body*; are limmes of Antichriſt members of Chriſt?

[f] Epheſ. 5. 23.

Obiect.

Obiect. What then became of forefathers? What of ſo many Nations yet vnder that bondage? Conclude wee all vnder remedileſſe perill of damnation?

Reſp. There is a kinde of people, ſaith *Auſtin*, curious to know other mens liues, careleſſe to reforme their owne. *Et Nos*, charitably cautionate for others ſaluation; take heed, leaſt not prodigall of our owne. Ordinate charitie begins at home. How God deales with others in iuſtice, or mercie, humanitie may incline mee ſomething to enquire; howbeit wiſedome aduiſeth, to haue principall eye to my ſelfe. [t] *Though thou Iſrael play the harlot, yet let not Iudah ſinne.* And if others will ſerue Idoles, yet I am of *Ioſhuahs* minde, *I and my houſe will ſerue the Lord. Ioſh.* 24. 15. [t] Hoſ. 4. 15.

2 *Quæro & ego:* what became of Gentiles, Nations all, except Iſrael, till times of new Teſtament? *God* [u] *ſuffered them all to walke in their owne wayes*; yet *now admoniſheth all to turne from thoſe vanities, to ſerue the liuing and true God.* [u] Act. 14. 16.

3 Yet, as no man ſaith of thoſe Nations, particulars were all damned: ſome Proſelites were of Gentiles admitted into Iewiſh Church; others, I doubt not, many choſen veſſels of mercie: ſo in depth of Popiſh hereſie, were many in all times found, in maine foundations Orthodoxe, and oppoſite to the preuailing faction. On *which foundation, though they built hay and ſtubble, yet with that loſſe,* [x] *their ſoules were ſaued.* [x] 1 Cor. 3. 15.

4 That alſo is remarkeable; Popiſh errours were not all from the beginning, in that height, whereto they are now growne; nor vrging to aſſent ſo ſtrict and peremptorie, as ſince the Trent Councill. Libertie there was in the maine, that concernes the heart of Faith and Religion, to opine; to diſſent from iudgement generally receiued; which libertie alſo many vſed; I doubt not, but with comfort to their ſoules.

5 Gods iudgements are ſometimes open, ſometimes ſecret, alwayes iuſt. 1 [y] *Who hath giuen him firſt?* 2 That any of *Adams* poſteritie are ſaued, is of his, meere mercy; If [y] Rom. 11. 35.

If others periſh, there is no iniuſtice. But that they periſhed, that liued and died in vaſſallage vnto that Antichriſt, Saint *Paul* warrants me to affent.

Iuſtly, *becauſe they receiued not the loue of the truth.* The ſinne noted as cauſe of their damnation: hath two branches, 1 Want of loue to the truth of the Goſpell. 2 Reiecting that grace of God tendered to their ſoules. They receiued not the loue of the truth.

There is, 1 Knowledge. 2 Faith. 3 Loue of the truth. There may be knowledge, where is not faith; faith where is not loue of the truth.

[z] Heb. 6. 4. [a] 2. Pet. 2. 18. 20. 21.

Thoſe reuolts were [z] *enlightened*: knew *the way of truth.* Saint *Peter* ads more: *they were* [a] *cleane eſcaped from them that are entangled in errour*; hauing obteined ſanitie, and rectitude of iudgement in matter of faith.

[b] 1. Tim. 1. 19. & 4. 1.

More then that; ſome kinde [b] *of faith* they aſpire vnto; firme perſwaſion of the truth of Euangelicall doctrine. Yea, ſome perhaps retaine it, while they periſh.

Their maime is in their affection. 1 They *loue not the truth.* 2 Yea *reiect*, not truth, *but loue of truth tendered to their ſoules.* Thus I conceiue: the Lord ſending his word to the Church, not onely tenders it to their eares; but enlightens the vnderſtanding of many worſt men, *to know:* preſents to the minde the amiable excellencie of the myſteries therein contained; ſhewes the *goodneſſe* brought home to the ſoule of euery faithfull and obedient receiuer. [c] *Are not my words good, to him that walketh vprightly?* I aske your iudgement. The *old way is the good way, therein you ſhall* [d] *finde reſt to your ſoules.* The [e] *truth ſhall make you free:* thus doth the Lord wooe the affections, labouring to enamour them of his truth. Happie is he, who as [f] *Iaphet, is allured: he ſhall dwell in the tents of* Shem. Iuſtly they periſh, who, againſt themſelues, [g] *deſpiſe the counſell of God,* and [h] *put from them ſo great ſaluation*; they *iudge themſelues vnworthy euerlaſting life.*

[c] Mic. 2. 7. [d] Ier. 6 16. [e] Ioh. 8. 32. [f] Gen. 9. 27. [g] Luk. 7. 32. [h] Act. 13. 46.

But is knowledge or loue of truth tendered to all periſhing vnder Antichriſt?

[i] Rom. 10. 18.

Reſp. And I demand, as *Paul* of Iewes, [i] *haue they not heard?*

heard? No *doubt their sound went out into all lands, and their words vnto the ends of the world.* 1 If the *quare* be of them firstly seduced by Antichrist, they all were children of the Church. 2 As to succeeding generations, *the seed of the wicked*, walking in the steps of their fathers errour and superstition, thus farre was tender made them of grace.

1 Faith explicite was required of rudest Laickes in depth of Popery, *Credendorum*; so farre as the letter of the Creed might lead them. *Faciendorum*, prescribed in the Decalogue. *Petendorum*, comprised in the Lords prayer. *Recipiendorum*, tendered in the Sacraments. Besides of what in solemne festiuities of Christs Natiuitie, Passion, Resurrection, Ascension, &c. Was represented to their memory and meditation. And, if credit may be giuen to Popish relation, Pastors enioyned to explicate to the people, these heads of Christian faith and religion. In which explications also, you may obserue generals to be mostly Orthodox; particular glosses, inferences, or concealements, onely erroneous.

Though *God suffered them*, as Gentiles, *to walke in their owne wayes, neuertheless he left not himselfe without witnesse*, in times of grossest ignorance. Raising vp in all ages some from amongst themselues, to oppose corruptions of prevailing faction. Neither were these things done in a corner: but the whole Church was filled with the tumult; prouidence so disposing, that the sound of his truth might ring in the eares of besotted people: Besides suffering of Martirs, whose *bonds and passions were* k *famous* in the very Popes Palace, *and in all places*, that occasion might be giuen to all of inquiring the cause. k Phil. 13. 1.

3 And of late *the mountaine of the Lord hath beene againe erected on the toppe of the mountaines*; Churches famous many in all quarters founded; l *Worshipping God after that manner*, which *these call heresie*; yet *teaching no other thing then* Moses, *Prophets and Apostles haue spoken*. And doubt you, but the people are bound thither to resort? see famous example of those in the ten tribes, whose hearts God touched, in the generall deprauation of religi- l Act. 24. 14.

on

on vnder *Ieroboam.* 2 *Chron.* 11.14.16.

4 But for the people of our Churches, daily reuolting to Rome, how hath God long wooed them to entertaine into their loue his precious truth? and they would not: that they of all men most iustly periſh, ſo palpable is their reiection; I ſay not of truth onely, but of loue of truth tentered to their ſoules.

But of *ſuch deſpiſers of truth is compacted the body of the Romiſh Synagogue.* Amongſt the many Centones of reuolters of Poperie, name mee the man who euer euidenced zeale for the maintenance, & propagation of the doctrine taught in our Churches; oppoſed not rather the proceedings; triumphed not in the diſgrace of the Goſpel, and made a *mocke of the counſell of thoſe poore,* that entertained it, and ſet their hearts to ſeeke the Lord. I haue knowne many; ſome, a little familiarly. Amongſt all to me knowne, I cannot minde one, in whom I euer ſaw *life or power of godlineſſe:* but epicures, ſenſualiſts, vncleane, prophane perſons; or if there be almoſt any other worſe thing, contrary *to wholeſome doctrine which is according to godlineſſe*, men, not onely themſelues practiſing ſuch things, [m] *but pleaſing themſelues, and reioycing in them that doe them.*

[m] Rom. 1.32.

Vſe. And is not the motiue ſtrong, to embrace Poperie? their vaine vaunt of ſo many traduced to their party, ſince his Maieſties entring the Kingdome? powerfull muſt that Doctrine needes bee, that in ſo few yeeres preuailes with ſo many thouſands. *Reſp.* 1 Yet *Thomas* could minde them, that in that of Moamed, is preualence no leſſe, through the fitting it hath had to voluptuouſneſſe of ſenſuall nature. 2 And whom, but ſenſuallists, and carnall goſpellers haue they preuailed withall? What one man (name him, if they can) heartily affected to our Religion, and truely louing it? Oh marueilous efficacie of Popiſh doctrine, traducing men from prophaneneſſe to ſuperſtition, from godleſſe contempt of piety, to impious idolatrie, making their *Proſelites* [n] *two-fold more the children of Hell:* or rather: Oh iuſt iudgement of God, giuing ouer men

[n] Mat. 23.15.

not

not [o] *regarding the knowledge of God, to a reprobate minde.* men not *receiuing the loue of truth, to beliefe of lies*, and pertinacious adhering to doctrines of Deuils.

2 But if therfore these perish because they receiued not the loue of the truth, Lord, I thinke, what shall become of this faithlesse and crooked generation? to whom the light of Gods truth hath so long and clearely shined, and *yet* [p] *they loue darkenesse rather then light.* Euidences of the crime take these. 1 Their nauseating the plenty of this Manna: so corne-fed they professe themselues with this bread of life. How ioyed they in the tidings of the misnoised *inhibition* of preaching? When, God knowes, purpose was neuer to inhibit plenty, but to regulate order and manner of preaching; that neither [q] *babes* might want *their milke, and strong men growing to the itch of eares*, might be restrained *to wholsome Doctrin*, euery one taught as [r] *they are able to heare.*

3 Indifferency of most in their affection to the remouall or retaining, carelesnesse, whither *Iehouah*, or *Baal* were entertained for the God of Israel. Knowne *vnto God are all his wayes from the beginning*; sweetly doth prouidence sway in the delinquencies of his children, guiding all to his owne best ends. But in the rumour of our entring league of amity with a daughter of that Religion, how brake out Hypocrisie of many to discouery of it selfe: resolution vttered, profession made by many to change with the times, study in many, of honest mindes to reconcile, as their stile was, the seeming differences twixt the two Religions. Rare the man that kept his resolution with *Ieshuah*: that vowed to suffer losse, I say not of life, but of the infimous goods of fortune, for the cause of the Gospel.

3 It was *Salomons* aduise to [s] *buy the trueth, and not to sell it: Iudes*, to [t] *striue for the faith once giuen to Saints*: herein how defectiue were euen pillars of the Church, that though the taxe were opprobrious no lesse then slanderous, to charge them as *Ieremy* Iewes, to [u] *bend their tongues, as their bowes, for lies*; yet willingly they may beare

o Rom. 1. 28.

p Iohn 3. 19.

q Heb. 5. 13.

r Marke 4. 33.

s Prou. 23. 23.

t Iud. ver. 3.

a Ier. 9. 3. beare the blame, of a *not being more valiant for the cauſe of truth.*

Cauſes of it theſe: 1 The little or no feeling of the power thereof, in their ſoules: had they * *taſted how ſweet the Lord is in the word*, the hungry infant would not more long for the milke, nor more hardly be drawne, in extremeſt hunger, from the breſt, then they from the *ſincere milke of the word.*

* 1 Pet. 2. 1, 2, 3.

2 Conſcience not diſcharged from the guilt of ſin, flies the arraignement. Affection beſotted of the pleaſures of ſinne, reiects what would withdraw them, though with aſſurance of beatitude; *they loue darkeneſſe, rather then light becauſe their* x *deedes are euill*

x Iohn 3. 19.

3 There is in the truth, as *in* y *ſalt*, holeſomeneſſe, but ioyned with tartneſſe: the two *witneſſes* z *vexe them that dwell vpon the earth.* No marueil if they ioy and ſolace themſelues in their diſgrace.

y Mat. 5. 13.
z Apoc. 11. 10.

That they might bee ſaued. *Queſt.* Had they beene ſaued, if they had admitted loue of trueth? *Reſp.* Who doubts? vpon that Hypotheſis. *Tyre and Sidon had* a *repented, in caſe meaner of Capernaites had beene vouchſafed them.*

a Mat. 11. 21. 23.

Queſt. But could they receiue it? *Reſp.* Why are we curious? God puts not into any, auerſeneſſe from any goodnes. In the tender of grace and iniunction of duties, reſpects them as he firſt made them. Expects they ſhould render him the good diſpoſitions and abilities, and pliableneſſe to his iniunction hee gaue in their firſt creation. Iuſtly, ſith hee b *made them righteous at the firſt, and they haue ſought them many inuentions.* *Arminius* too ſawcily forceth on God neceſſitie and obligation to reſtoring of abilities loſt by mans wilfulneſſe; too groſly denies abilitie to euery thing enioyned, or to be enioyned, giuen vnto *Adam.* But why meddle we with thoſe intricacies.

b Eccleſ. 7. 29.

Fluently we haue it from the Apoſtle, that loue of truth is amongſt thoſe vertues which accompany ſalnation. Therefore *Ieremy* pleades it as part of his righteouſneſſe; claimes thereby intereſt to bleſſings conueyed in couenant of

of Grace. Thy [c] *Words were found with mee, and I did eate them: and thy Word was vnto me ioy and reioycing of my heart.* See *Iob* 23.12. *Pſal.*119.

c Iere.15.16.

And who ſo conſiders: 1 [d] *Enmitie* of depraued nature *againſt the Law of God:* 2 That this loue iſſues from the [e] *comforts our Conſciences haue taſted*; *the power* of it our Soules haue experimented, [f] *in ſubduing the high thoughts to obedience of* CHRIST, and the bleſſed [g] *change it* hath wrought, eaſely acknowledgeth the gift ſupernaturall; farre aboue, what nature elevated to her higheſt pitch, if ſubſiſting within boundes of nature, can poſſibly reach vnto.

d Rom.8.7.

e 1 Pet.2.3.

f 1 Cor.10.5.

g Pſal.19.7.

Bleſt is the ſoule that feeles it; hee hath Heauen vpon earth: thus diſcerne it, and reſt aſſured of thy gracious eſtate. 1 The rate *its* [h] *valued at, is aboue that of Gold, and Siluer.* 2 The Soule that taſts it, [i] *ſearcheth for it as for Siluer*; *Withall the might gets this vnderſtanding.* 3 [k] *Mournes for deprivall*, as *Rachel* for her Children. 4 Is in a meaſure ſatisfied, neuer [l] *ſated with the pleaſures* of it. 5 A [m] *beautie it ſees in the very feete of them that preach it*; loues the ground they goe on. 6 *Hates as Hell* the adulterers, [n] *oppoſeth to euery oppoſite of the trueth*, and proceedings of it.

Vſe 1.

h Mat.13.46. Pſal.119.72.

i Pro.2.4.

k Pſal.84.2.

l Pſal.84.2. 1 Pet.2,23.

m Rom.10.15.

n Gal.2.5.

You that loue your Soules, faſten on them this loue of trueth. 1 If depth of learning, profound myſteries bee it that your mindes affect, loe here what [o] *Angels themſelues loue to prie into*, reioyce to [p] *learne in the Church.*

o 1 Pet.1.12.

p Epheſ.3.10.

2 Pleaſing to the vnderſtanding is the knowledge of trueth. *Verum is bonum intellectus*, the halfe happineſſe and perfection of the vnderſtanding. Here ſee ſuch as no Science elſe reueales: *God as he knowes, and reueales* his owne being, and manner of exiſtence. The true meanes of *reconciling man to God*; and what all the wits of the World in vaine turmoiled and puzled themſelues to finde out, the *Way and meane of true tranquillitie.*

3 Oh [q] *taſt and ſee how gracious the Lord is*; experiment a while the power of this trueth: What wonders will it worke in thy Soule, may it there ſway? Thoſe turbulent

q Pſal 34 8.

πάθη, passions of sensuality, which wisedome of morall heathens laboured vainely to captinate to right reason, *this shall* r *subdue*, the miserable bondage vnder sinne and Satan, whereunder who groanes not? This s *trueth shall free thee from.*

r 2 Cor. 10. 5.

s John 8. 32. & 17. 9.

4 And if εἰρήνη, true tranquillity of minde, t pacification of conscience be that we long for, behold it published, conueyed, wrought by the *Gospel of peace*, the *Word of faith*, reacheth to vs wherewith *we u may assure our hearts, in the very terrour* of the last day.

t Phil. 4. 7.

u 1 John 3. 19.

5 And this is *that* x *power of God to saluation*, the *Word of saluation, of life*; *Revealing*, working the y *knowledge of God in Christ*, leading to the beatificall vision, the fruition of the glorious God-head. If these amiable fruites sway vs not, Oh yet let the terrour of the Lord moue vs, thus its specified.

x Rom. 1. 16.

x John 17. 3.

VERS. 11. 12.

And for this cause God shall send them strong delusion, that they should beleeue a lie.

That they all might be damned, who beleeued not the truth, but had pleasure in vnrighteousnesse.

THE words seeme intended to farther explication of the miserable estate of men seduced by Antichrist for not receiuing the loue of truth. And for the maine, to work in vs the more feare of slighting such grace of God offered in the Gospel. The argument, drawne from the punishment dreadfull, and to be trembled at, wherewith God plagues such as regard not the Gospel, the word of truth. *For this, God shall send them strong delusion, &c.*

Particulars considerable are: 1 The iudgement. 2 The inflicter. 3 The issue. 4 The cause meritorious.

1 The iudgement is strong delusion to beleeue a lye. Greeke, ἐνέργειαν πλάνης, which some interpret, *Efficaciam quandam deceptionis vim.* Others, *Vim intus efficacem*

cem & operatricem. Our English, strong delusion: Whether πλάνη actiuely denote imposture, or passiuely, the fruit of such deception, *Errour*, is not curiously to be disputed: The words to my apprehension sound, *strongest impressions of errour* fastened vpon their minds, by that great Imposture, the instrument of the Lords vengeance. Conceiue it to imply two things. 1 *Infatuation* and besottednesse, so great as that errours palpable, and such as may be felt, are entertained for trueth. 2 *Pertinacie* and stiffnesse in adhearing to them, incorrigible, that no perswasion, nor affright from God or man can reclaime them from.

De primo: Infatuation, Haue you euer read the Lord describing the sottish dotage of idolatrous Iewes? He *burneth part thereof in the fire: With part thereof he eateth flesh*; he *rosteth rost and is satisfied*, he *warmeth himselfe*, &c. And *the residue thereof he maketh a god; euen his grauen Image:* he *falleth downe to it, & worshippeth it, and prayeth vnto it, and saith, deliuer me for thou art my god. And none cõsidereth in his heart, neither is there knowledge or vnderstanding to say, I haue burnt part thereof in the fire; I haue baked bread vpon the coales thereof, I haue rosted flesh, and eaten thereof: And shall I make the residue an abomination? Shall I fall downe to the stocke of a tree? A deceiued heart hath turned him aside, &c.* y Esay 44.

No whit lesse is Popish infatuation. Semble to your selues a Papist prostrate before his breaden god. Hee knowes it the Bakers composition; sees, toucheth, tasts it bread, cannot be ignorant, it goes out at the draught. Yet adores and prayeth vnto it, saying, Deliuer mee, for thou art my God. *So hath God z shut their eyes, that they cannot see, and their hearts that they cannot vnderstand.* Like may be obserued in many other their absurd opinions, contrary to sense, reason, all sound Authority. z Esai 44. 18.

See it in that grand gull, mother of all infatuation to the people: 1 As an article of faith it must bee holden, that *the Pope cannot erre dogmatice*; in matter of faith propounded to the people to bee beleeued, though in life hee may be a deuill incarnate, in his studie and priuate iudge-

ment, an heretique; yet in his publike decisions pronounced *e Cathedrâ*, hee is, as Prophets and Apostles, of vnerring spirit. Such vertue hath that chaire had, euer since the dayes of Pope *Ioane*.

2 Next, that to the Pope so resoluing, the people owe *cæcam fidem*, as regulars to superiours, blinde obedience: what is, if this be not, strong infatuation?

2 *Pertinacie and incorrigible* stifnesse, paralell to that of hardened Iewes, whom neither fulfilling of Prophecies, nor power of Christs miracles, nor euidence of truth, nor sanctity of his life, nor blushing of heauen, nor quaking of earth, nor renting of temple, nor any thing could bring from perswasion of the *Messiahs* temporall kingdome, nor win to embracing of Iesus for the *Christ of the Lord*. No lesse is stiffenesse of errour in the vassals of Antichrist. May we say in Papists? Whom neither euidence of Scripture, nor suffrage of Fathers, nor consent of Councils, nor blood of Martyres, nor sword of Magistrate, nor discouery of Antichrist, nor consumption of his Kingdome, nor, I am perswaded, ruine of that Babylon, can win from palpablest errour.

Vse 1. Wonder not to see Papists vnreclaimeable, its strong delusion sent vpon them. I know not how their very pertinacie preuailes with many; and halfe perswades they haue cleare euidence of truth, suffering for their religion to losse of goods, of liberty, of Country, of life. Let me relate what once passed from a Papist, after much conference and hot dispute, brought to stagger, and halfe enclined to change his Religion: *that if hee turned, hee would sure turne Puritan*; *Sic vitant stulti vitia*. And why? In them onely of all the party aduerse to Popery, he had obserued some conscience; because some suffering for their profession: the rest hee obserued (slanderously I hope) Time seruers. In Religion, as *Cushi* in policy, [a] *Whom the Lord and this people and the men of Iudah shall choose, his will I be*. Oh woe is mee, that euer it *should be heard in Gath*, or *published in the streetes of Ascalon*: I hope, I perswade my selfe better things of many. That delusion should preuaile more with Papists,

[a] 2 Sam. 16. 18

Papiſts, then cleare reuelation of the truth with vs whoſe ſtile is, Proteſtants. But to the point. 1 Not all ſtiffeneſſe is conſtancie; there is pertinacie in errour; witneſſe thoſe Priſcillianiſts and Donatiſts of *Auſtins* time, who choſe rather to leaue life, then to correct their hereſie, which giue him occaſion to remember from *Cyprian, Not the puniſhment, but the cauſe was it that made the Martyr.* 2 And conſider, 1 how potently ſhame of ſeeming inconſtant, preuailes with many, through ambition and vaine-glory, to periſh in their errour. 2 How fitted to humour of nature that whole Religion is, 1 giuing it ſhare in the glory of Saluation: 2 looſing thoſe ſtrict bonds of Sanctity, where with truth bindes: 3 how deepely faſtned in their mindes that Principle is; *Its of neceſſity to ſaluation to liue and dye in the Romiſh faith, in ſubiection to the Biſhop of that See.* What will not loue of Beatitude doe? *Skin for skin, and all that a man hath, will hee giue for his life*; much more for his ſoule. That no man ſhould ſtagger, becauſe they are *ſetled vpon their Lees*; the *deluſion is ſtrong* which is ſent vpon them.

But *obſecro per Ieſum, beware how you bee carried away with the errour of the wicked, and fall from your owne ſtedfaſtneſſe*: leaſt the Lord giue you vp to like infatuation, and pertinacy in Errour. There may be obſerued in many, that *infidelis fiducia, Bernard* ſpeakes of; to complement with the Times, in hope to keepe the minde free from taint of errour; in confidence of at leaſt, *Timely Reuocation.* But, 1 haſt thou a promiſe of returne? 2 and not rather dreadfull threats of permitting to finall Apoſtaſie? 3 Its eaſie to headlong thy ſelfe, as the Diuell tempted Chriſt, *from the pinacle of the Temple.* But canſt thou then without miracle, ſtay thy ſelfe from irrecouerable falling? It goes as a Iudgement on their ſoules, who thus run into errour, *to be giuen vp to pertinacie*: ſtiffeneſſe therein ſo ſtiffe, as can neuer be altered. *Errare poſſum*, ſaith Saint *Auſtin*, meaning, through ignorance: *Hæreticus eſſe nolo*; pertinacious, he meanes, in errour. *But if we ſinne willingly after we haue receiued the knowledge of the Truth*: what leſſe

2. *b* 2 Pet. 3. 17.

c Heb. 10. 26.

iudgement may wee expect, then ſtrongeſt deluſion? ſottiſheſt infatuation, pertinacie incorrigible?

2 The inflicter of the Iudgement, *God*; *God ſhall ſend them ſtrong deluſion*: like phraſes ſee frequent, *Iſai* 6. 20. & 44. *Exod.* 9. 3. doth God lead into errour, or confirme therein? *Reſp. Efficaciter* meane you? *Abſit!* he neither deuiſeth the errour, nor propounds it to be beleeued: hee is God of Truth; louer of it: *Errour and* [d] *lyes, haue another father.*

d Iohn 8.44.

2 Nor enclines he the minde to aſſent, or the will to embrace it. *God is not Author of that, whereof hee is vltor. Fulgentius.*

But when he is ſaid to harden, to blinde, to deceiue, vnderſtand it thus: As a iuſt Iudge 1 he giues liberty to Satan and his inſtruments to attempt, to impreſſe it. Its ſaid, *The Lord was angry with Iſrael*, and [e] *he moued David to ſay, Goe number Iſrael and Iudah*: yet elſewhere its ſaid, [f] *Satan ſtood vp againſt Iſrael, and hee prouoked David to number Iſrael.* g God *permiſſiue*; Satan *efficaciter*: or,

e 2 Sam. 24. 1.

f 1 Chro. 21. 1. Acts 14. 16.

2 *Denies or withholds* Grace which ſhould hinder their giuing way to errour: or,

3 *Withdrawes Grace* giuen, which onely hinders preuailing of Satan, or inclination of nature to ſuch errour or pertinacie therein. Schooles thus. God concurres to euill; not *poſitiuè*, but *priuatiuè*; not *efficienter*, but *deficienter*: his Acts in theſe *pœnæ mirabiles*, as *Caietane* tearmes them, which are ſo Gods puniſhments, that they are alſo mans ſinnes, are three. 1 g *Deſertion*, leauing to our ſelues. 2 h *Tradition*: deliuery of vs ouer to the power of Satan, and ſwing of our owne corrupt inclinations. 3 And which reſults of both, *voluntary* i *permiſſion*: not hindering the errours or ſinnes, which except he hinder, will be. Thus and no otherwiſe ſends God deluſion. And thus hath God his finger in theſe ſpirituall Iudgements: theſe ſinfull penalties, or penall ſinnes.

g 2 Chro. 32. 31.
h Rom. 1. 24. 26, 28.
i Acts 14. 16.

Doe wee prouoke the Lord to Anger? are wee ſtronger then he? Behold what variety of plagues hee hath in ſtore for the children of diſobedience: plagues for body, for ſoule

soule, which are the most dreadfull: thus number them. 1 *desperate horror.* 2 *Hardnesse of heart.* 3 *Blindnesse of minde.* 4 *Obstinacie in errour*, in euill. At these tremble: they are in their height, plagues peculiar to reprobates, *the vessells of wrath prepared to destruction.* Its fearefull when God permits a man to errour, damnable in the merit: much more to be trembled at, when hee includes all possibility, or ope for returne out of errour. Amongst other causes that's a principall, reiecting loue of Truth.

3 The issues of the Iudgement. 1 Beliefe of lies. 2 And which followes it, eternall damnation.

De primo. To beleeue a lye: where are two things. 1 Their Act, *beleeuing.* 2 The matter or obiect, *a lye:* whereof first, It presents to vs in shortest *compendium* description of Antichristian faith, and Religion; reduced to a word; its in plaine English, *a lye:* Take it as *Nomen speciei.* A Religion, a doctrine compacted of leasing. *They speake* [k] *lyes in hypocrisie:* particularize where they dissent from vs.

[k] 1 Tim. 4. 2.

Its a lye that God loues to be suited vnto by Saints and Angels mediatours: his charge is; 1 *Call on mee:* his encouragement, *to goe* [m] *boldly to Throne of Grace:* to *draw* [n] *neare with a true heart in full assurance of faith:* nor hath he ordained vs any other mediatour of [o] *Intercession*, but the *same that is of Redemption*, euen the *man Christ Iesus*; the high *Priest* [p] *sensible of our infirmities:* Compassionate farre aboue the measure of men and Angels.

[l] Psal 50. 15. [m] Heb 4. 16. & [n] 10. 22. [o] 1 Iohn 2. 1, 2. 1 Tim. 2. 5, 6. [p] Heb. 2 17, 18 & 4. 15.

A lye, that our workes are meritorious being done in Grace. The *staines of our righteousnes, are no lesse then* [q] *menstruous:* by the Prophets confession: and he speakes, saith *Bernard, non minus vere quam humiliter.*

[q] Isai 64. 6.

A lye too palpable, that man may supererogate, exceede what in duty hee owes vnto God. When [r] *all in our power is commanded:* and in *doing what is commanded, we doe* [s] *but duetie:* nay, when in [t] *many things wee sinne all:* in our best performances, are defectiue in the degree and measure of doing.

[r] Mar. 12. 30. [s] Luk. 17. 10. [t] Iac 3. 2.

A lye against Sense, Scripture, all sound authority that Baptisme takes away all whatsoeuer hath proper reason and nature of sinne. When still in experience remaine [u] *propensions to euill*; and *Pauls* stile of Concupiscence is, *still sinne*; somewhere *the sinning sinne*: not onely because punishment of sinne, and cause of sin; but because it selfe is sinne, as Saint *Austins* sentence is.

u Gal. 5. 17.
* Rom. 7. 8, 9, 11, 13.

A lye that soules passe hence to paines of Purgatorie: when Scripture auoucheth, they are [x] *in Refrigerio*; *receiue comfort*, [y] *and rest from labours.*

x Luc. 16. 23. 25.
y Apoc. 14. 13.

A lye too derogatory to the perfection and fulnesse of Christs once offering himselfe, that thereby mortall sinnes onely are expiated; and commutation onely of eternall into temporall punishment, merited by his passion; when the [z] *bloud of the sonne of God purgeth from all sinnes*; that *one oblation* [a] *perfits for euer them that are sanctified*: and his *being made curse for vs, hath redeemed vs from the whole* [b] *curse of the Law.* I spare farther particularizing.

z 1 Iohn 1. 9.
a Heb. 10. 14.
b Gal. 3. 13.

But why haue they taught their tongues to speak lyes? *Or why hath Satan filled their hearts to lye vnto the holy Ghost.* Me thinkes I may dare say, In many their Assertions, their lying is, as *Austin* describes it in strictest sense, a *going against their owne mindes*, in vttering vntruths: the more abhorrent let it make vs, from their *doctrines of Diuels.*

2 Their behauiour towards these lyes, is *to beleeue them.* Beleeuing implies two things: 1 Firmenesse of Assent. 2 Setlednesse of adherence: *de primo*, There are foure degrees by which the minde proceedes to Assent of Faith. 1 *Doubtfulnesse*, when the minde hangs in *æquilibrio*, in euen poize, without propension to either part; as in *Israelites*, [c] *halting betwixt two opinions.*

c 1 Reg. 18. 21.

2 *Suspition or coniecture*, when it begins tremblingly to encline rather to one part then the other: supposing perhaps, possibility of truth in the Article propounded; as in *Agrippa*, [d] *Almost thou perswadest mee to be a Christian.*

d Acts 26. 28.

3 *Opinion*, when the Assent is for the time somewhat setled,

ſetled, from apprehenſion of probability in the propoſition opined: yet not without feare, leaſt the contradictory be more true. As in *Temporiaries*, *Mat.* 13. 21.

4 *Faith*, wherein is firmeneſſe of Aſſent and perſwaſion that the doctrine taught is vndoubtedly true. And of this nature, is that which is here made iſſue of *ſtrong deluſion*.

2 Whereto if bee added *Reſolued adherence*, yee haue the full and entire generall nature of faith. And its applicable as well to falſhood as to truth: whence, faith, according to the double obiect, is made two-fold: 1 *Falſe faith*, when the matter or thing beleeued is falſe: then bee the perſwaſion neuer ſo firme, yet the faith is falſe, though not in the act, yet in the obiect. 2 *True Faith*, when the obiect is true: and the aſſent and adherence firme and vnwauering.

The miſery of Papiſts here pointed is, *that they beleeue a lye*, A miſery indeed, when God giues ouer a man to bee falſified in his Faith: 1 Into what e enormities of ſinfull practiſe, doth blinde zeale for ſuppoſed truth, tranſport many? 2 What wonderfull f paines take ſuch to goe to Hell?

e Acts 26. 9. Iohn 16. 2.
f 1 Reg. 18. 28

Once faſten the perſwaſion, that its lawfull or meritorious to murther Heretiques, they ſpare not Kings, the Lords anointed. Settle them in beliefe, that *Faith plight to Heretiques needes not be kept*: ſwearing, forſwearing is not ſcrupled, *dummodo ob Rem. Quid multa*: I doe not think Papiſts ſinne all as *Pauls* moniſht Heretiques, g αὐτοκατάκριτοι: rather as *Pauls* ſelfe before Conuerſion: h *thinking they ought to doe, what they doe againſt the cauſe of truth.* But ſuch are the fruits of falſified faith.

g Tit 3. 10.
h Acts 26. 9.

Vſe.

The more heedfull ſhould wee be againſt cauſes and meanes of it. Thus you may number them. 1 Shut wee our eyes againſt light, our hearts to loue of Truth? Its iuſt with God, to giue ouer to beliefe of lyes. 2 And why ſo ſlightfully regard we euidences or authorities brought to auouch doctrines as being *de fide*? Are Churches, Councels, Popes Authentique, of ſelfe credit? or muſt Faith be reſolued

resolued *vltimate* to them? *To the* i *Law and Teſtimonie. Search Scriptures, though* k *Apoſtles,* l *Angels teach you.* The *fooliſh will beleeue euery thing: But the prudent conſiders his ſteps.* 3 *Be not wiſe in your owne eyes, but feare the Lord and depart from euill.* Pride, ſecurity, ſenſuality, hazard to miſbeliefe: of ſuch condition and quality haue beene antique Heretiques.

That they all might be damned, &c. 2 The penall iſſue; damnation. κριθῶσι, for κατακριθῶσι, iudged for condemned frequent in Scripture, *Iohn* 3. 17. *& alibi paſſim.* Shewes it their iſſue or Gods intention? *Reſp.* You may without errour thinke it ſpoken *intentionaliter*, and not onely *conſecutiue.* God intends puniſhment of ſinne, and not onely orders a connexion betwixt them. Howſoeuer, it ſhould ſeeme Antichriſtian errours, Popiſh misbeliefe is ſuch as ſhall damne their ſectaries, except perhaps God giue m *Repentance to come out of the ſnare of the Diuell*: Saint *Peter* calls them n *damnable hereſies*: the words may bee rendred damning or deſtroying hereſies, αἱρέσεις ἀπωλείας. Saint *Paul*, o *Doctrines of Diuels.*

Are any ſuch taught and beleeued of *Romaniſts*? *Reſp.* What thinke you of Iuſtification in part by workes of the Law; Is it not a damned, a damning lye? who ſo is in this Article but ſo erroneous, if *Paul* ſay true, *hee is fallen from* p *Grace, and Chriſt ſhall profit him nothing.* What of congruent merits afforded by nature? of freedome and power natiue in the will excited, to apply and determine it ſelfe to Gods gracious perſwaſion? Is it not more then halfe Pelagianiſme? what of expiating ſinnes of quick and dead by pretended vnbloudy offering of Chriſt in their Maſſes? I ſpare mention of errours in practiſe: whoſe grounds yet doctrined are no leſſe then hereticall: to commit fornication, is not hereſie, but vnchaſtity. But to doctrine, that its lawfull to commit fornication, is to doctrine hereſie: to beleeue it, is to beleeue the *damned hereſie of* q *Nicolaitans.* To worſhip God in an Image is not hereſie but Idolatry. But to teach or beleeue, that God muſt, may ſo be worſhipped, is to teach and beleeue no leſſe

i Iſai 8. 20.
k Acts 17. 11.
l Gal. 1. 8.
m 2 Tim. 2. 25. 26.
n 2 Pet. 2. 1.
o 1 Tim. 4. 1.
p Gal. 5. 4.
q Apoc. 2. 15.

lesse then destroying heresie. To murther Kings supposed hereticall or Tyrannous, is not heresie, but Sacrilegious cruelty. But to teach or beleeue it lawfull or meritorious to doe violence to the Lords annointed, is cursedly hereticall, &c.

You may in foolish, or rather cruell pitie, promise life to impenitent Papists; I meane, that repent not their Papisme, *besides all their other sinnes*; nor reuoke their errors: for my part I beleeue Saint *Paul*, their errours in faith are such as *shall damne them*. Saint *John*, *that the* r *Beast and false Prophet with all their impenitent sectaries shall be cast into the Lake of fire.* *Vse* 1. r Apoc 19. 20.

I aduise as Saint *John*, s *Come out of her*, keepe out of her *all ye the Lords people* that loue your soules; *Saue your selues from that vntoward, that cursed generation.* If Papists may be saued, wee haue needlesly separated: if they *hold the head*, the foundation in such sort and degree as to be capable of saluation, Antichrist may be as Christ, a *Iesus to Gods people*. Their end, if *Paul* say true, is damnation. s Apoc. 18. 4. 2.

4 The cause is euident, and the crime's of that high nature, that Iustice of God in inflicting such vengeance, is easely discerned: for 1 they *beleeue not the Truth*. 2 *Haue pleasure in vnrighteousnesse*.

De primo: Who beleeued not the Truth. Truth to which beleefe is denied, vnderstand not euery Truth. What if a man held as *Anaxagoras*, that the Snow is blacke; could not be induced to beleeue it white: or as *Copernicus*, that the heauens stand still without motion, the earth moues, and were refractary to all contrary perswasion. Heretiques or Infidels you might call such in Philosophy: howbeit discredence of such truths doth not preiudice any in his saluation. Truth vnderstand as *Paul* interprets the Gospell: *the word of truth which is the* t *Gospell*, *Eph.* 1. 13. so stiled either κατ' ἐξοχὴν as the most excellent, eximious, comfortable truth God euer reuealed to man: else in opposition to those shadowie resemblances wherein God presented Christs merits and benefits to the faith of *Iewes*; t Col 5. 5.

Iewes; in Sacrifices and other Ceremonies: whereas to vs nakedly he hath afforded the realty and truth of what they foreſhadowed: ſee *Iohn* 1.17. *Grace and Truth came by Ieſus Chriſt.*

Infidelity is of two ſorts: 1 of pure Negation; ſuch in Pagans and Turkes to whom God neuer yet vouchſafed the word or meanes of faith. 1 of euill diſpoſition, *when the price is put into the hands of fooles to get knowledge*, but *they haue no heart*: the doctrine of faith vouchſafed, but credence denied vnto it. Such in children of the Church, whereof apertly this Scripture muſt be vnderſtood.

There are two kindes or degrees of it. 1 Totall reſpecting the whole word of God, all Articles of faith. 2 Partiall; where part of the Goſpell, ſome Articles of faith, or ſomthing belonging to euery Article is beleeued; howbeit towards ſome points, or the full ſentence of ſome one or more men are incredulous. Example. That faith in Chriſt was neceſſary to ſaluation, falſe Apoſtles amongſt *Iewes* denied not. But that it alone, or the obiect of it, Chriſts merit, entered our Iuſtification, or made it perfit without workes of the Law, they beleeued not, were therefore in part Infidels, &c.

But is infidelity in any ſort chargeable on Papiſts. Behold, they confeſſe to beleeue the whole word of God in old and new Teſtament. The three Creeds they admit entire into their faith: how then may we charge infidelity on them?

Reſp. Two things I commend to euery one deſirous herein to expedite himſelfe. 1 As in an oath impoſed, the forme is to ſpeak truth, the whole truth, & nothing but the truth. So in faith its required that Truth, whole truth, nothing but truth be beleeued. If any thing but the truth be beleeued, they are falſified in their faith; *vt ſupra*, they beleeue a lye: If the whole truth be not beleeued, they are culpable ſo far of Infidelity. How Papiſts are falſified in their faith, ſo as they are chargeable with damned hereſie, we haue ſhown before: how they are Infidels notwithſtading their profeſſed beliefe of all Articles of the Creed you may thus

thus conceiue: inasmuch as they beleeue not all Articles in their full sense taken. Thus in a word. 1 The all-sufficiency of Christs meritorious passion they beleeue not. 2 Nor his propriety incommunicable in his office of mediation. *Exemp.* That Christ suffered vnder *Pontius Pilate*, was crucified, dead and buried, went downe to hell, Papists beleeue: but did not, doe not Iewes so? who doubts but they beleeue the generall history of Christs passion as it is articled in our Creed, recorded in the Gospell; yet are Iewes Infidels in those very Articles. Why? they beleeue nor cause nor availe of his passion; which is the life of Euangelicall truth couched in those Articles: the cause [u] *our sinnes*, not his owne; the availe, our * *Redemption and Iustification.*

[u] Rom. 4. 25.
* Heb 9. 12.

Yet its true, both cause and availe Papists in a sort beleeue, that he died an Innocent, for the Nocent, to expiate our sinnes; Where then is their Infidelity? that in suffering he intended expiation of all sinnes *mortall and veniall*; discharged vs of *all guilt*, and obligation to *all punishment* temporall and eternall, they stifly deny; our selues must satisfie for veniall sinnes; procure discharge from temporall punishments by our owne voluntary passions, and penous good workes.

That Christ is mediatour of Intercession and Redemption Papists beleeue; herein are orthodoxe in faith: that he is the [x] *sole meritorious mediatour of Intercession and impetration*, they beleeue not; herein they are Infidels. Saints and Angels meritoriously intercede for vs, that is the lye of their faith: *sic de Reliquis.*

[x] 1 Tim. 2. 5. 1 Iohn 2. 1. 2.

2 Next let be considered; the generall acknowledgement of Scripture and all doctrines contained in Scripture to be of God, acquits not of particular Infidelity: for what if hereticall sense bee forced vpon the letter? and in that false sense be beleeued; there is a lye vnder that faith; there is infidelity, if to Scriptures in right sense taken credence be denied. *Exemp.* That the Text in *Iohn, Father, Word, and Spirit are* [y] *one*, is Gods word, no Antitrinitary denieth: but that oneneſſe is by consent of will thats the

[y] 1 Iohn 5. 7.

lye

lye in their faith: not by identity of Eſſence, is th eir Infidelity: that faith iuſtifieth in the ſight of God, Papiſts denie not: But as a quality principall in vs, and as the beginning and firſt ſtep to iuſtice, which they imagine inherent in vs; thats the lye in their faith. That as an inſtrument apprehending and applying the righteouſneſſe of Chriſt, for which we are accounted righteous, by which alone we ſtand iuſt in Gods ſight; this they beleeue not; in this they are Infidels.

3 Laſtly, let that be weighed, that in the points which orthodoxly they profeſſe to beleeue, the formall obiect of their faith is not *veritas prima*: but the teſtimony of the Church; humane faith makes not a Chriſtian, he is no better then an Infidell in reſpect of diuine faith, who hath no higher reaſon then humane Authority or Reaſon of his beleeuing. Summe vp all, the reſult is this; who ſo denies credence to any part of Truth couched in any Article, is in that reſpect an Infidell: who ſo beleeues the letter of Scripture, not beleeuing the ſentence flowing from right Interpretation, is ſo farre an Infidell: who ſo beleeues the Goſpell onely, becauſe the Church teſtifies it to be Goſpell, not becauſe the Author reuealing it giues ſuch Teſtimony, is neuer a whit leſſe then an Infidell; Such are Papiſts; *Ergo* Infidels; that is, culpable of partiall Infidelity.

Vſe. *My hearts deſire and prayer to God for Papiſts is, that they may be ſaued:* my hope, that many yet Papiſts, ſhall be ſaued. Howbeit, of them which liue and dye Papiſts, I muſt profeſſe my charity cannot bee ſo charitable as to thinke they ſhall be ſaued. 1 They are falſified in their faith, *beleeue lyes*, no leſſe then *damnable hereſies*. 2 They are *without faith*, in the points which are the very heart and ſoule of the Goſpell. The good Lord giue them eyes to ſee, hearts to bewaile and forſake their hereſie, their infidelity: that ſo they may come out of ſnare of the deuill, flye from the wrath to come.

2 Their ſecond ſinne making lyable to damnation; is *taking pleaſure in vnrighteouſneſſe*. *Theophilacts* interpre-

ter

ter renders, *qui oblectati sunt in iniustitia.* The word signifies a willing, pleasing, selfe-proportion, not without much contentment: vnrigteousnesse, take as before to denote *vniuersalem iniustitiam*, sinne and wickednesse; such should the sectaries of Antichrist be, men finding pleasance, taking delight in their owne and others viciousnesse. A vice or degree of viciousnesse incompatible with Grace. *Salomon* notes it the property of the wicked *to reioyce in doing euill, to delight in the frowardnesse of the wicked*: Saint *Paul* makes it a more heinous then doing euill: Saint *Bernard* to *Eugenius* noting the seuerall steps whereby men descend to the depth and bottome of desperate contempt, rankes this in the middle: when a man first enters into a course of sinning, especially against conscience, hee findes his first fact a burthen intolerable: 2 let him iterate it, of intolerable it becomes *graue* onely, frequent it, of *graue*, its made 3 *leue*: custome it, it proues 4 insensible: 5 not long ere its made delectable. 6 The taste of pleasure makes it desirable. 7 That excusable. 8 By and by defensible: 9 Till at last it becomes *gloriabile*; matter of boasting, to which what can be added in the measure of sinfulnesse:

Is it chargeable on Papists? *Resp.* On no Christians more; I spare mention of their exulting in their owne impieties and Idolatries: perhaps the people thinke they ought so to serue God: But who euer knew Papist other then practiser, abettor, triumpher in the vilest pollutions of that day of rest which God hath sanctified to himselfe from the beginning? And what joy is it to see or heare the exorbitancies of men of the contrary Religion? what *Dauid* with [b] *Riuers of waters* bewailed, *Lot* [c] *vexed his soule from day to day to behold and heare*; partly for the dishonour of God, partly through compassion of the sinners misery: these joy in *With the joy of harueſt*, or such as they are affected withall, *that diuide the spoile.* But out vpon filthinesse of fornication, the companion of Popish Idolatry: was euer Papist knowne to scruple this sinne? not to extenuate it as veniall? not to excuse it as a trick of youth? to joy and glory therein as in a point of manhood? *But scatter,*

a Pro. 10. 23.

a Rom. 1. 32.

b Psal. 119. 136

c 2 Pet. 2. 8.

ſcatter, Lord ſcatter our *cruell enemies that delight in blood*: ſtrong muſt the infatuation bee, to no leſſe then extinction of the light of nature; from which iſſues reioycing in maſſacres of Chriſtians, and in ſpilling of blood; wherein yet the ſcarlet Whore, and her Sectaries ioy euen to laughter, and as Cannibals, finde ſweetneſſe in no liquor inebriating more then in blood.

Vſe. And yet muſt wee hope Papiſts ſo liuing and dying may be ſaued? Summe vp the whole, thus is their deſcription by properties. 1 Falſified in their Faith. 2 Faithleſſe towards the Trueth. 3 Sporting themſelues in their deceiuing, taking pleaſure in vnrighteouſneſſe. Belike Heretiques, Infidels, Impenitents may bee ſaued; yet ſaid our Sauiour, *He that* c *beleeues not ſhall bee damned*: and f *except ye repent ye ſhall all periſh*: or what thinke we? is falſe Faith, ſauing; Is faithleſneſſe towards any neceſſary Euangelicall Trueth, capable of Saluation? may impenitents hope for Saluation? or is it penitence to delight in ſinne? or rather, as g *Gregorie, Commiſſa flere, flenda non committere*. Thus I conclude: When Heretiques, Infidels, Impenitents are ſaued, then ſhall Papiſts alſo bee partakers of Saluation. *In hac fide viuo; ſpero, moriar*. And of Antichriſt thus farre: as alſo of the two firſt maine parts of the Chapter, Caueat, and Confutation of Errour, followes the Comfort occaſionally ſubioyned.

c Mark. 16. 16.
f Luke 13 3. 5.
g 2 Cor. 7.

VERS. 13. 14.

But we are bound to giue God thankes alwayes for your Brethren, Beloued of the Lord, becauſe God hath from the beginning choſen you to Saluation, through Sanctification of the Spirit, and beliefe of the Trueth.

Whereunto hee called you by our Goſpel, to the obtaining of the glory of our Lord Ieſus Chriſt.

TExt apparently intended to preuent the diſcomfort and feare of Gods people, likely to ariſe from meditating

tating: 1 heauy wrath falling vpon ſectaries of Anti christ: 2 And potency of Antichriſt to entangle in the Snare. The ground of Comfort is their election: forme the comfortable Argument thus, if you pleaſe; thoſe whom God hath choſen to ſaluation, ſhall not be ſeduced by Antichriſt: God hath choſen you to ſaluation; *Ergo*, feare not ſeducement by Antichriſt.

The maior hath not onely amplification, but, as I conceiue, implicite proofe, from meanes which Election to ſaluation puts in all the veſſels of honour to prepare them to glory: they are 1 ſanctification of the Spirit, and 2 faith of Truth. Graces oppoſite to the quality of Antichriſts ſectaries. They are all 1 falſified in their faith: 2 faithleſſe towards Truth: 3 ſuch as finde pleaſure in vnrighteouſneſſe: and by conſequent not elect to ſaluation. Thus you may conceiue the frame: Men ſanctified by the Spirit, and beleeuing the Truth, are out of gunſhot of ſeducement by Antichriſt: ſith he preuailes onely with men faithleſſe and vnſanctified. But all the Elect are ſanctified, and beleeue the Truth: *Ergo*.

The *minor* whither of the principall or of the proſyllogiſme, hath proofe, *ver.* 14. They are called to ſanctity and faith, *Ergo*, elected; or *ergo*, ſanctified and faithfull: ſuppoſing the calling to be effectuall.

Out of the text in groſſe ariſe theſe documents. 1 How *carefull a Miniſter in prudence ſhould be to anticipate the feares and diſcomforts of Gods children*, ariſing or likely to iſſue from mention of things ſo frightfull. *Speake to the heart of Ieruſalem*: [h] *put difference: comfort the feeble minded*: ſo is the charge; ſuch the practiſe of the [i] great Shepheard of the ſheepe, of his holy Apoſtles and Prophets; eſpecially when iudgements ſpirituall that coaſt vpon certaine damnation are mentioned: ſee *Heb.*6.9. & 10.39. 2 *Tim.*2.18, 19. 1 *Iohn* 5.16,18.

[h] Iude ver. 22.
[i] Luke 12.32.

Reaſons: 1 this part of the [k] *Right cutting of the word*; ſharing to euery one his owne portion.

[k] 2 Tim.2.15.

2 Neceſſity in reſpect of Gods children, in whoſe eares the noiſe of things ſo frightfull is as the ſound of thunder:

partly 1 through conſcience of merits to ſhare in like Iudgements: 2 partly through feare of owne infirmity and naturall mutability. 3 Remembrance or ſight of many eminent in gifts become Apoſtataes. 4 Weake apprehenſion and aſſurance of Gods loue and their owne ſharing in election. 5 Dwelling too much on thought of potent Aduerſaries, weake meaſure of Grace. 6 Forgetfulneſſe, or not conſidering the potency of their ſupporter, with the like.

3 And its not our leaſt inducement, that hereby they are occaſioned and excited to glorifie the grace of God, in exempting them from that fearefull condition.

Vſe. The times I confeſſe are ſuch as require the ſpirit of *Iames* and *Iohn*, *the ſonnes of thunder* to be doubled vpon Miniſters; ſo not ſecure onely, but ſenſleſſe are moſt growne of ſpirituall miſery and danger. Howbeit there be that *mourne in Sion*, that *tremble at the word of God*; for ſuch is requiſite the temper and ſpirit of *Barnabas the* m *ſonne of conſolation*: promiſcuous promulgation of terror or comfort ſorts not with that prudence God requires in his Miniſters.

1 Mar. 3. 17.

m Act. 5. 36.

Next, you may notice the maine ground of comfort, Election; ſo often in like caſe applied: ſee 2 *Tim.* 2. 19. *Rom.* 8. 30. *Luk.* 12. 32.

Moſt fitly to ſcale vp ſolid comfort to Gods children: ſith they eaſely apprehend *that* n *foundation ſure*; that decree immutable, and of infallible accompliſhment.

n 2 Tim. 2. 19.

Vſe, That me thinkes they are imprudently proudly cautionate, who by their good wils will haue all mention thereof encloſed to the chaire in Schooles: not once to be whiſpered in our Homiles *ad Populum*: when yet 1 Gods Spirit is plentifull in publiſhing this part of Gods counſell to the people. 2 Nothing more 1 deiects mans pride, or 2 extols glory of Gods Grace in our ſaluation. 3 Nothing is greater incentiue to Sanctity: 4 nor filles the weary ſoule with more ſolid comfort. Prudence in publiſhing none but allowes; but they are ouer wiſe who wholly conceale it.

Nor

Nor doe they leſſe erre and hinder comfort of Gods people, who make the knowledge of it impoſſible in ſtate of this life; for then how comforts it? Its not the decree, but our apprehenſion of owne ſharing in that grace, that yeelds comfort to the ſoule: what, when the *Maior* is aſſented to, the Elect ſhall not bee ſeduced, except I may aſſume, I am elected, how feeles my ſoule the comfort? But *de his alibi.*

The generall of the ground for comfort is this; the Elect are out of gunſhot of ſeducement by Antichriſt and other heretiques: compare, 2 *Tim.*2.17.19. *Apo.*13.8. *Mat.*24. 24. 1 Againſt ſuch *gates of hell preuaile not*, *Mat.* 16.18. 2 Such ſinne not unto death: Yet thus vnderſtand.

1 In matters of inferiour nature they may be miſtaken; building hay and ſtuble vpon the foundation, 1 *Corinth.* 3. 12,15.

2 In fundamentals alſo erre for a time; but herein if they miſtake, ſooner or later God reduceth: See promiſe *Phil.*3.15. *Iohn* 16.13. *Finaliter*, they erre not in truthes of neceſſary faith.

I ſay as *Peter*, o *Giue diligence to make calling and election ſure*, that ye may haue comfort to *hold faſt the hope ſet before you*; p *The foundation ſtands ſure*: But haue eye to *the ſeale*, it leaues this ſtampe or impreſſion; *they depart from iniquity, purge themſelues from theſe, who are veſſels of honour prepared* to glory. Thus of generals from the body and ſcope of the text: particulars you may thus number. *Vſe.*

o 1 Pet.1.10.

p 2 Tim.2.19. 20, &c.

1 Beſides the manner of propounding with thankeſgiuing to God, and acknowledgement of obligation to that duty whereof before? There is, 1 The bleſſing *Election.* 2 The authour, *God.* 3 The time, *from the beginning.* 4 The motiue, *Loue.* 5 The meanes of execution, *ſanctification and Faith.* To which you may adde: 6 The euidence, *effectuall Vocation, verſe* 14.

Q. What is election? *Reſp.* The generall notion of the word in common apprehenſion, is the ſelecting, aſſuming, culling out of ſome, with refuſall of others; as when its ſaid of *Dauid*, hee went *and* q *choſe him fiue ſmooth* ſtones

q 1 Sam. 17.

out of the brooke, who but apprehends implied a refuſall of the reſt.

In all election and choiſe which God makes amongſt men, ye ſhall obſerue the like, whither it be: 1 *Ad munus.* Or, 2 *Ad media ſalutis.* Or, 3 *Ad ſalutem. De primo:* As in the choiſe of *Dauid* to ſucceede *Saul* in the Kingdome, when his brethren were preſented vnto *Samuel* by their father *Ieſſe*, of *Eliab* tendered to *Samuel*, ſaith the Lord, I haue refuſed him; of the reſt, the Lord hath not choſen theſe. 1 *Sam.* 16.7,8,9,10.

Dauid to ſcoffing *Michal*, it was before the Lord which choſe me before thy father, and before all his houſe. 1 *Sam.* 6.21. compare 1 *Chron.* 28.4.5.

De ſecundo: In the choiſe of people to the externall meanes of ſaluation, Word, and Sacraments, as all viſible Churches, and euery particular of them are choſen, is not apparent like preferring one people before another, Relinquiſhing and paſſing by others? Can a choiſe bee conceited without it? *The Lord hath choſen* Iacob *to himſelfe and* Iſrael *for his owne poſſeſſion: dealt hee ſo with* [r] *other nations? Had they the knowledge of his Lawes? Where then is the* [t] *preferment of the Iew?*

[r] Pſal. 135.4. [ſ] Pſa. 147,19, 20. [t] Rom. 3.1,2.

De tertio: Election to ſaluation, what plainer then that of *Paul, Rom.* 9. I haue loued, that is, in loue choſen *Iacob.* What of *Eſau*, I haue hated him, that is, at leaſt not choſen, or refuſed him.

Vſe. That man would wonder to ſee the acumen of *Arminius* and his Sectaries, ſo blunted and obtuſe to abſurdity, when they conceit a generall election, though conditionall, of all and euery man to ſaluation. But tired with Antichriſt, I haue promiſed my backe abſtinence from *Arminius.*

Vſe. But ſure me thinkes, that dotage of *Arminius.* 1 Robs God of *the* [u] *glory of his rich Grace*, which hee aimed at in particular election. 2 And caſts a blunt vpon that thankes the veſſels of mercy doe, or ſhould render to their God. Our Sauiour willing to excite his Diſciples to thankefulneſſe vnto God, ſhewes *the* [x] *preferment they had in his*

[u] Epeſ. 1.5,6. Rom. 9.

[x] Mat. 11.25. & 13.16,17.

fauours:

favours: See also *Psalme* 147. 19, 20.

Kindliest comes it off from that soule, that sees the specialty of Gods favour towards it; and meditates the many millions of equall condition in nature, passed by in the decree of Election, and left to perish in their sinnes. So let vs vse it.

2 Is it of a certaine number of men? And are the particulars vnchangeably determined of. *Resp.* Why are these questions reuiued? Its ruled long since, that the number of the predestinate is certaine, *materialiter aut formaliter*: and that not onely in *præscientia*, as if GOD onely foreknew how many, and who should bee saued: but in *prædestinatione* also; because the persons are ordained to euerlasting life. *Act.* 13.48. ὅσοι τεταγμένοι, τοῦτοι καὶ ἐκλεκτοί: those very men and no others. And what else meanes that phrase so often vsed in Scripture, of writing their [x] names in the booke of life?

Fie on the Dreame, that a Reprobate may become an Elect, an Elect a Reprobate; if one, why not all? And so God wholly faile of his purpose to saue any: and Christ in vaine shed his blood for Redemption of mankinde?

Quest. Is it of infallible accomplishment? So that all the Elect shall vndoubtedly be saued? *Resp.* Fond dotards; *Gods counsels shall stand*: doeth the Lord say, and shall hee not doe it? *That* [y] *foundation stands sure.* [z] *Is it possible to deceiue the Elect?* Then notwithstanding the Fathers pleasure to giue the Kingdome, the little flocke [a] must feare.

2 Then *Pauls* comforts so frequent from this ground, are miserable comforts: himselfe, as *Iobs* friends, a miserable comforter: See 2 *Tim.* 2.19. *Rom.* 8.30. *Et alibi passim.* Men so Scholastically cannot be ignorant, what *Scot* saith to the question taken in *sensu composito*. On this foundation let all GODS children build themselues for comfort. On this who so builds, [b] *builds on the Rocke*; the purpose according to Election stands. *Rom.* 9.11. And the Election obtaines. *Rom.* 11.7. Notes thus number. 1 Connexion of all graces tending to make vp the new man compleate. 2 Especially when they grow towards abounding. 3 Are

x Luke 10.20. Phil. 4.3. Apoc. 20.15.

Vse.

y 2 Tim. 2.19.
z Mat. 24.24.
a Luke 12.

Scot in pri. dist. 40.

Vse.

b Mat. 7.24.

vigorous, and operatiue, not ſuffering to bee idle and vnfruitfull in the knowledge of our Lord and Sauiour. By theſe we may make calling, and Election ſure to our ſelues; and ſo be aſſured we ſhall neuer fall, or faile of our hope of immortality: See 2 *Pet.* 1. 4, 5, *ad* 11.

What the good is to Fruition whereof we are choſen, is noticed, *Saluation*, that ſounds Preſeruation, or Deliuerance: From what? If any aske; not ſo much from miſery, or danger temporall, though therein Gods choſen haue a ſpecialty: 1 *Tim.* 4. 8. as from thoſe that concerne *our* [c] *Soules*. As the Angel giuing notation of the name *Ieſus* to be impoſed on the *Meſſiah*, explicates, *from our* [d] *ſinnes*, the guilt, raigne, puniſhment eternall of our ſinnes, from [e] *the wrath to come*: And which is alſo implied, aduancement to a ſtate of bleſſedneſſe and immortality, *to* [f] *eternall life*; the bleſſed [g] *Viſion* and fruition of the glorious Godhead, *to* [h] *a crowne, an inheritance vncorruptible, vndefiled, and that fadeth not away, reſerued in Heauen for vs.* To this bleſſed, and glorious eſtate, hath God choſen and ordeined vs.

Vſe.

What now, if not to Wealth, Pleaſure, Honour, High calling, the beatitude of men ſenſuall, and earthly minded? Yet if to be [i] *rich in Faith, Heires of the Kingdome which he hath promiſed*, is not the preferment greater? Should not this digeſt Pouerty, Paine, abaſure, all miſery Earth can faſten on vs? Peuiſh earthly mindednesſe of ſenſuall nature, how ſtormes it at diſpenſations of prouidence; that in theſe tranſitory things, worſt men haue oft preferment before Gods Children? Thus calme the grumbling of fleſh: it hath pleaſed Gods goodneſſe, for after this life to prepare good things for his Children, which wicked ſhare not in; euils for the wicked, which his children taſt not of: Theſe temporals he makes common to good and bad, that neither the good things ſhould ouer eagerly bee deſired, which euill men are ſeene to enioy; nor euill things too cowardly declined, which beſt men are moſt preſſed withall. See *riches &c. reſerued for* [k] *hurt to the owners*, becomming inſtruments of iniuſtice, fewell to enflame corrupti-

on,

c 1 Pet. 1. 9.
d Mat. 1. 21.
e 1 Theſ. 1. *vlt.*
f Acts 13. 48.
g Mat. 5. 8.
h 1 Pet. 1. 4.
i Iac. 2. 5.
k Eccleſ. 5. 13.

on, thus thinke, like nature is in thee; and thou wilt say GOD is Gracious in keeping from like Temptations. 2 Next *see your calling, not* [l] *many Mighty, not many Noble, are chosen to eternall Life*; in that choise thou hast preferment. 3 And [m] *What shall it profit to winne the Whole World, and loose the Soule? Oh blessed bee God*, will thy Soule say, *who hath* [n] *blessed me in all spirituall blessings* in Christ Iesus; and, though in temporalties preferred miscreants before me, yet chosen mee to Salvation, from which Monarches many are reiected.

2 The chooser, God, who alone hath dispose *of* [o] *Grace, and Glory*, ἐξουσία, *power and dominion ouer the masse, to make one vessell to honour, another to dishonour.* [p]

Why quarrells the reprobate part of the corrupted lumpe, that they also, or rather were not chosen? Shall [q] *the clay say to the Potter, Why hast thou made me thus?* That any are chosen, is of his Grace, that thou a sinner reiected, is no iniustice. 2 And [r] *Who hath giuen him first?* Askest thou why this man rather then thy selfe, or another? He is an absolute Lord. *Friend he doeth thee* [s] *no wrong, may he not doe with his owne, what seemeth him best?* Sayest thou hee is partiall? Respecter of persons? *Resp.* Its *gratuitous, not debt*, that is here conferred.

How dares dust and ashes intromit so farre into this counsell of God, as to prescribe to his wisedome, to forme to that Maiesty rules of Iustice? Why admires it not rather what it comprehends not? As *Paul* [t] *& Basilius, Plotius* thus; in what I conceiue, I adore him, in what I comprehend not, I admire him. Bee willing to be ignorant, of what God hath secreted. God shall lighten things hidden in darkenesse: fondly doe we anticipate.

Much doeth the Meditation confirme hope of enioying the happinesse purposed to vs, that its GOD who hath thereto chosen vs. [u] *God is not as man, that he should lie, nor as the sonne of man, that hee should repent*: The gifts and calling of God are without [x] repentance.

3 The time, *from the beginning*, that is, say some, of the creation, but elder by much is that decree. *This grace giuen*

Vse 1.

2.

3.

[l] 1 Cor. 1 26. 27.
[m] Mat 16.26.
[n] Ephes. 1.3.
[o] Psal. 84.11.
[p] Rom. 9 21.
[q] Rom. 9.20.
[r] Rom. 11.35.
[s] Mar. 20.15.
[t] Rom. 11.33.
[u] Num. 23.19.
[x] Rom. 11.29.

before x *the Worlds were*, God choſe *before the* y *foundation of the world*, πάλαι & ἀπ' ἀρχῆς, though termes properly belonging to time, yet are ſometimes tranſſumed to denote what is pertinent to eternity, *that which Was* z *from the beginning of the Word of Life*, ſends vs beyond the beginning, to meditate eternity of Chriſts exiſtence and generation. Idly doeth that ſelfe-conceited dunce criticke, vrge the ῥῆτον, when he would prooue reprobation to be ordered in time after the fall: Forſooth *Iude* ſaith, πάλαι, a *of old fore-ordained to this iudgement.* 1 And why not Election fancied to be in time, becauſe ἀπ' ἀρχῆς? 2 b *Antiquus dierum*, denotes it not Gods eternity? And why not πάλαι of old, that is from eternity, which is elder then time. 3 Is election before time? Then reprobation. Who ſo chooſeth, refuſeth alſo; and when his choiſe is, then is his refuſall. See *ſupra.*

Vſe.

Saint *Paul* from a like circumſtance, and farre inferiour concludes, that Election is not *ex operibus*, but *ex vocante. For c ere the children were borne, before they had done good, or euill, it was ſaid, I haue loued* Iacob. What when it paſſeth on vs, before the worlds? In eternity? May we not much more inferre? Therefore not of workes, or faith, or good vſe of Freewill?

Obiect. But ſome of theſe fell vnder preſcience. *Reſp.* 1 And why may we not ſo elude the Apoſtles argument in caſe of *Iacob?* There alſo had preſcience place. 2 Preſcience is Gods practicke knowledge, and preſuppoſeth ordinance, the act of his will, as being in nature before it, according to our manner of apprehending. Things are not becauſe foreſeene; but are foreſeene becauſe they ſhall bee. 3 From ordinance, not from preſcience iſſues exiſtence of all things, that deſerue the name of things, hauing any ſolid entity: good things eſpecially, and more eſpecially things morally good, moſt gratuitous, which fit vs to the ſuper-excedent end: ſo that to aſcribe cauſality of the ordinance to the foreſight of Faith, Sanctity, good vſe of Free-will, is vtterly to inuert right order; when from this ordinance as the cauſe, iſſues Faith, Charity, other Sanctity; and not *e contra.*

x 2 Tim. 1. 9.
y Epheſ. 1. 4.
z 1 Iohn 1. 1.
a Iude 4.
b Dan. 9. 7.
c Rom. 9. 11.

4 The

4 The motiue; *beloued of God.* That part of the ſtile moſt interpreters, conceiue to imply the cauſe antecedent, or inwardly mouing GOD to chooſe; that is, *his loue.* Truth is in the aſſertion: thence ſaid, *I haue* [d] *loued* Iacob, that is, in loue choſen him. Hence is Election euer aſcribed to *Mercy, Kindneſſe, Loue, Grace*; that is, gratuitous, free, vnmerited fauour: and to ſay trueth, what elſe could mooue him?

d Rom.9.13.

1 No obligation of the Creatour to the creature, whoſe very being, eſpecially in ſo high a degree as man, is meerely from him. 2 Goodneſſe none could be foreſeene in the creature, that was to be euill; and [e] *was ſo preſented to Gods view*, what time his Election paſſed vpon it. 3 Election findes vs not good, [f] *but makes vs ſo.*

e Rom.9.21.

f Epheſ.1.4.

So that I can but wonder at *Arminius* and others, ſeeking in the veſſels of Mercy, the Procatarcticke cauſe of Election: my fingers itch at them, but the backe akes, onely conſider how croſſing to the whole Counſell of GOD, and his proiect in mans Saluation, that proud dreame is, His aime is ſo to mannage our Saluation, that, 1 *Man may haue no cauſe* [g] *to glory.* 2 The [h] *glory of Grace, and Mercy* bee exalted. Therefore decrees hee to permit the fall, [i] *to ſhut vp all vnder vnbeliefe, that hee may haue Mercy vpon all.*

Vſe 1.

g Rom.3.27.

h Epheſ.1.6.

i Rom.11.32.

Learne to preſerue entire vnto GOD this glory of his Grace, labour to comprehend the height, and length, and breadth of Gods loue, in thine Election to Saluation. To this end, minde firſt thy behauiour before calling; *diſobedient, &c.* [k] *ſeruing luſts, and diuerſe pleaſures.* Secondly, in calling, how not onely God [l] *preuented thee not ſeeking him*; but how [m] *ſlightfull, and refractary*, thou mayſt remember thy ſelfe to haue beene in thy calling. Thirdly, ſince calling, how many haue beene [n] *interruptions of obedience*, how weake and full of [o] blemiſhes the beſt performances. And thus thinke; First, God ſaw thee ſuch, what time he paſt choiſe on thee. Secondly, and if when thou wert, nothing but [p] *loue could* mooue God to call; how much leſſe to Elect when thou wert not.

2.

k Tit.3.3.

l Ro.9.20,21.

m Iob 33.14. 16.

n Iac.3.1.

o Iſa.64.6.

p Tit.1.3.4,5. 2 Tim.1.9.

5 The

5 The meanes of execution, ordered to the end, through Sanctification of the Spirit, and Faith of Trueth.

Are theſe intended, merits of Election, or rather meanes of Saluation? Merits I meane largely, whatſoeuer hath cauſality, or is a motiue to induce the Lord to chooſe.

Reſp. Thus I conceiue, theſe gifts and their exerciſe to fall vnder the ſame ordinance of God with our Saluation, as meanes deſtined, and ſo conducing to that end; how then cauſes mooving to Elect? Hee hath choſen vs to bee holy. *Epheſ.*1.4. To be faithfull. 1 *Cor.*7.25. *Vt eſſemus, non quia eramus aut futuri eramus*, is Saint *Auguſtines* gloſſe. 2 What Sanctity is that which mooues? 1 That of nature? It affordes none. *Quis dabit mundum ex immundo conceptum ſemine?* 2 That of Grace? Whither the meaſure incident to this life? Or that perfect in the life to come? 1 That of this life imperfect: *Iſai* 64.6. nor could it bee foreſeene otherwiſe then it was to be. 2 The holineſſe of another life? Wee are then *extra ſtatum merendi & demerendi:* as being *in termino quieſcentiæ*, where wee receiue, and enioy rewards; procure not reward, or ought tending thereto. 3 Theſe all ¶ flow from Election as their cauſe. And for Sanctity *Arminians* conſent, it had no cauſality in reſpect of the Election yet for Faith foreſeene are peremptory, that on it reſts Election, and is *ex fide præviſa*.

¶ Mat.11.25. Exod.1.4.

And why I wonder Faith, rather then Charity, or other Sanctity? 1 Is it more excellent? Not, ſaith the Apoſtle. 1 *Cor.* 13.13. 2 More perfect as it is in vs? Nor that. *Luke* 17.5. *Mar.*9.24.

3 Next, is not it alſo part of Sanctity? A prime ingredient? Eſpecially apprehended as they conceit it, reſpected as a quality or act in vs, and ſo availing to Election, Iuſtification, Saluation: for that it Iuſtifies, or Saues, as an inſtrument, and by vertue of the obiect it apprehends, Chriſts Righteouſneſſe, they beleeue not.

4 Elſe how? pleaſed it God out of his freedome, to reſpect it more then other gracious qualities, and to aſſigne it motiue to Election? *Audio.* Indeed, in Iuſtification it availes

vailes more then Charity, Hope, Penitence, any other holy quality, or action. Accordingly its fitted to doe, what its appointed vnto, more then any other part of Sanctity; that is, *to a receiue the gift of Righteousnesse*, for, and by which wee stand iust in Gods sight. But the Lord hath assigned it causality, in respect of Election, where finde wee? Rather an effect and fruit of Election, therefore no cause, or reason, or condition of it. a Rom. 5. 17.

Take them therefore here mentioned, and ment meanes of Saluation, not Merits, or so much as conditions of Election. And thence learne, that howsoeuer the Decree of Election flow not from meanes, yet implies it meanes congruent, and hath execution thereby. See *Rom.* 8. 30. *Eph.* 1. 3, 4, 5, *&c.*

1 Wherefore obserue necessity of them absolute to the obtaining Saluation. *Hebr.* 12. 14. *Marke* 16. 16. *Luke* 13. 3. 5.

2 The decree is not onely of the end, but also the meanes; Elect to be holy, Predestinated to the Adoption: *Eph.* 1. 4, 5. and not onely to the inheritance.

3 Knowledge of the decree suspended on the meanes. 2 *Pet.* 1. 10. 2 *Tim.* 2. 21.

4 Vessels of mercy, though for the time aliens from the life of God, yet in the day of visitation, called with a holy calling, 2 *Tim.* 1. 9. and so made meet to partake in the inheritance of the Saints in light. *Col.* 1.

Vse. It wonders me to here the desperate inference; if I be Predestinate, I shall bee saued, though I neglect, scoffe at Sanctity. Reduce it, thou shalt easily see a contradiction in the termes; the Predestinate vnsanctified, or the vnsanctified of the Elect shall be saued. There are none such, *finaliter tales*, it implies to say it. *God elects to holinesse*, and not onely to Saluation; to *Saluation*, but by *Sanctification of the Spirit*.

More, to see men professing knowledge of the decree and order of it, assurance of their owne personall Election, yet to walke after the flesh. By our study of *Sanctitie we know our Election.* 2 *Tim.* 2. 21. 2 *Pet.* 1. 10. They lye to God

God and men, who profesſe to know their owne Election, while they are [f] *abominable, diſobedient, and to euery good worke reprobate*; yea, from any good worke, abhorrent of any holy gift, deſtitute; to any knowne ſinne, addicted.

f Tit. 1. 16.

The meanes ſpecified, are firſt, Sanctification. Secondly, Iuſtification, implied in Faith. The order ſeemes inuerted, but thus conceiue: Sanctification, though poſteriour in order of nature, yet is firſt in euidence, and our knowledge; Trueth of Faith, Title to iuſtification, being not knowne of vs, till wee feele the power of Gods Spirit Sanctifying.

That Sanctity is a meane, Scriptures are plentifull. See *Heb.* 12. 14. 1 *Pet.* 1. 2.

Congruity you will eaſily diſcerne, if you conſider. 1 *The* [t] *caller*, and chooſer *is holy*. 2 The habitation *ſo holy, that it* [u] *admits no vncleane thing to enter*. 3 To damne Deuills for vnholineſſe, to ſaue Men though vnholy, how had it lien open to Exception, and Quarrell of Damned Spirits.

t 1 Pet. 1. 15, 16.
u Apoc. 21. 27

There is Sanctity, firſt, [x] *Ciuile*. So children borne in vnequall wedlocke, to *Theophylact*, are *called holy, id eſt, legitimate*, not *ſpurious*. 2 *Faderall*; ſo [y] *all Gods people holy*, all of the Church viſible. 3 *Sacramentall*; ſo Apoſtataes [z] *Sanctified with the blood of Chriſt*, the Sacrament of it, Baptiſme. 4 *Opinatiue*, of Phariſaicall Hypocrites in their owne, and other mens opinion, *holy*. 5 *Reall, and true*, called here the *Sanctification of the Spirit*; vnderſtand not ours, but Gods; as *Rom.* 1. 4. This the marke of Election, meane of Saluation.

x 1 Cor. 7. 14.
y Num. 16. 3.
z Heb. 10. 29.

The nature of it is in two things: 1 Purging our hearts from thoſe vitious propenſions naturall; [a] *from all filthineſſe of fleſh, and ſpirit*. 2 Planting in vs as ſeedes of vertuous life, holy qualities, and inclinations; [b] *fruites of the Spirit*, as *Paul* ſtiles them.

a 2 Cor. 7. 1.
b Gal. 5. 22.

This habituall holineſſe: according are their actes and exerciſe, for they [b] ſuffer vs not to be idle, and vnfruitfull. 1 A conſtant care, and endeuour to [c] *keepe our ſelues vnſpotted of the world*. 2 [b] *Shewing forth the vertues of him* that

c 2 Pet. 1. 8.
d Iac. 1. 27.
e 1 Pet. 1. 9.

that hath called vs, in being zealous of euery good worke, or as *Paul* to *Titus*, expreſſeth it; [e] *denying vngodlineſſe, and worldly luſts; walking godly, iuſtly, ſoberly in this preſent euill world*: this they call actuall holineſſe. Beginnings only are here vouchſafed; the [f] *firſt fruites and earneſt of the ſpirit*. Conſummation we expect according to Gods promiſe in the [g] *new heauens, and new earth, wherein dwelleth righteouſneſſe*; its comfortable if wee finde truth, though we want perfection of holineſſe.

[e] Tit.2.12.

[f] Rom.8.23. 2 Cor.11.22.

[g] 2 Pet.3.13.

Notes of it thus number, and ſo make election ſure. 1 It goes ouer the whole man, *the* [h] *whole ſpirit, ſoule, body, ſanctified throughout*, elſe no part truly ſanctified. As the leproſie deriued from the firſt *Adam*, hath defiled the whole; ſo the purification procured by the ſecond *Adam*, extends to the whole man.

[h] 1 Theſ.5.23.

2 The more humble, the more holy: ſuſpect the gifts *that* [i] *puffe vp*, and cauſe to ſwell; the exerciſe, which naught [k] *but vaine glory* drawes out.

Matth.11.

[i] 1 Cor.8.1.

[k] Mat.6.1.5.

3 The more ſenſible of defects, the more holy; with graces of ſanctification growes vp and encreaſeth ſight, and ſenſe of wants: wherefore the *more perfect*, the *more* [l] *acknowledging imperfection*.

[l] Phil 3.12,13

4 Its much to [m] *vndernalue* all earthly bleſſings, to *fruits of the ſpirit, the Kingdome of grace and regeneration*: who but Gods ſpirit, can ſo farre eleuate man aboue himſelfe? the reſt ſee *ſupra*.

[m] Phil.3.7,8. Pſal 46. Colo 1.2.

And faith or beliefe of truth: the ſecond meane ordered to the atainement of ſaluation. Nature of it, and what the truth mentioned is, hath beene before explicated; that it is a meane neceſſary to ſaluation, Scriptures are pregnant. *Mar.*16.16. *Rom.*10.10. *Apoc.*21.8. *Act.*15.9.

Whether ſufficient, and ſo a marke of election if any aske. *Reſp.* Not, ſeuered from ſanctification; can that faith ſaue him? *Iac.*2. Saint *Paul* intends it not.

This rule remember, when gifts common are made euidences of ſaluation vnderſtand them copulatiuely, ſo that they haue connexion with other graces. See 1 *Iohn* 4.15. *and* 5.5. Elſe as *Halenſis* explicates, intellectuall vertues, faith,

faith, knowledge, are then ſauing, when they are affectiue; haue influence vpon the affection, command and draw the will: See 1 *Ioh.* 2. 3. *Gal.* 5. 6.

2 Conſider it, *gradu eminenti*, though thou vnderſtand it generall faith, ſo its marke of ſaluation: gift peculiar to Gods children, who onely feele the conuerting, and comforting power of the word, & haue to their γνῶσις, αἴσθησις ioyned. *Phil.* 1. 9.

3 Take it *cum exercitio & efficacia in actibus elicitis aut Imperatis*, ſo a marke of election; when it [n] *Workes by loue*, [o] *purifieth the heart, emboldens to confeſſion*, [p] *excites to deuotion, &c.*

n Gal 5. 6.
o Act. 15. 9.
p Rom. 10. 13. 14.

4 Propoſitions of the Goſpel propounded in termes generall, are intentionally particular, and ſo to be vnderſtood: he beleeues not as the Goſpel requires it ſelfe to be beleeued, who only beleeues Chriſt gaue himſelfe a price of Redemption for ſinners; except as *Paul* hee beleeue; *Chriſt loued him, and gaue himſelfe for him, Galat.* 2. 20. Who ſo beleeues the Goſpel as true to him, and particularizeth the generall to his owne perſon, hee onely beleeues *modo competenti*. And thus is beliefe of truth a marke of election; it being impoſſible for any reprobate, or deuill thus applicatiuely to beleeue, becauſe they want euidence, [q] *teſtimony of ſpirit*, whereout it iſſues.

q Rom. 8. 16.

Vſe.

Pretious is faith, more then gold that periſheth. 1 Intereſſing vs to *Chriſts righteouſneſſe*. 2 [r] *Quenching the fiery darts of the deuill*. 3 [ſ] *Conquering the world*. 4 *Euidencing election*. 5 *Making acceptable our weake ſeruices, &c.* More then any grace aſſaulted by Satan, in Gods children; which is not the leſt euidence of the excellencie of it, the greater ſhould be our care to nouriſh it.

r Ephes. 6. 16.
ſ 1 Ioh. 5. 4. 5.

Meanes are firſt, meditations of Gods [t] faithfulneſſe and power. Secondly, obſeruation of Gods mercifull dealing with others. Thirdly, regiſtring, our [u] owne experiences. Fourthly, vſe of Word, Sacraments, Prayer and other deuotion.

t Rom. 4. 21.
u 2 Cor. 11. 10

VERS.

VERS. 14.

Whereunto he called you by our Goſpel, to the obtaining of the glory of our Lord Ieſus Chriſt.

THE ſecond ground of comfort is their vocation; a conſequent and fruit of election, yea euidence of it when its efficacious; amplified firſt by the meane, or inſtrument, our Goſpell. Secondly, the iſſue and laſt terme, obtaining glory.

εἰς ὃ, to the which thing, whither to ſaluation, or ſanctification and faith, is no matter of curious inquirie; referre it you may to the whole terme of election, to ſanctification, faith: ſo to the ſtate of ſaluation. 1 * Inchoate fruition of it. 2 *Title and* x *certaine hope of conſummate beatitude*, for ſo it followes, *to obtaine the glory of our Lord Ieſus Chriſt.* *

* 1 Ioh. 3. 3.
x Rom 8.24
* Rom 5.2.

Intended it is to fill vp their comfort in aſſurance of election, and perhaps, anticipates what ignorance, or infirmity might obiect: That the Elect are ſecured from finall ſeducement we eaſily beleeue; but are we elected? *Reſp.* Doubt not, for *God hath called you*, and thereby giuen euidence that he hath choſe you to Saluation.

Its a certaine trueth, efficacious calling, is vndoubtfull euidence of election. See *Rom.* 8. 30. 2 *Tim.* 1.8,9. 2 *Pet.* 1.10. Thoſe whom hee predeſtinated, hee called, all and onely; with that calling, which Saint *Auguſtin* out of *Paul* calls, the calling *ſecundum propoſitum*, perhaps intimating, that the reſt are outwardly called, *obiter* onely, for the Elect ſake, with whom they liue intermingled: hence in calling, hee is ſaid to ſaue vs: to ſet vs after a ſort in poſſeſſion of ſaluation, vnderſtand it, when he calles vs *vocatione ſancta*, that is, as I interpret, *ſanctificante*, making vs holy: therefore *Peter* bids make calling and election ſure, firſt *calling*, from it thou maiſt eaſily aſcend to aſſurance of election.

Calling implies two things; 1 Inuitement to partake the

the grace of God offered in the Gospell, formes of it yee haue euery where in Scripture. y *Hoe, euery one that thirsteth, come and buy without money:* z *Oh ye foolish, how long will you loue foolishnesse? Oh turne you at my correction, I will powre out my soule vnto you,* this by the ministery of man. And who doubts but in many castawayes, there is a secret according perswasion of Gods spirit, to embrace grace offered: I a stand at the doore and knock, b here is the way, walke in it. Farthered also many times by first benefits. Secondly, corrections, outward, inward, but all in vaine to them in whom the seed of election is not: That made our Sauiour say, many are called, few chosen; inuited hee meanes, but not preuailed withall, so, as to be brought out of the power of darknesse.

y Isai 55.1.
z Pro.1.22.23,
a Apo .3 19. 20.
b Isai 30.21.

2 Preualence, and efficacious perswasion of the heart, which in some degrees yee may obserue to haue place in castawayes. 1 They c *are illightened*, brought to knowledge. 2 To d *generall faith.* 3 To a e *tast of the good word of God*, whence issues f *receiuing it with ioy.* 4 *Feeling powers of the world to come.* So that 5 there is in them *vellcitas* g *a willingnesse, somewhat faine to be saued.* 6 Outward h *reformation for the time.* 7 *Seeking and striuing to enter*, yet without successe, *Luke* 13.24.

c Heb.6.4.
d 1 Tim. 1.19.
e Heb.6.5.
f Mat.13.20.
g Num.23.10
h 2 Pet.2.18. 20.

What then is that worke of calling, that seales to vs our election? *Resp.* When the heart is so preuailed withall, that its made what its inuited to be, i enabled to doe what its exhorted to doe. *Psal.*27.8. *My heart answered, thy face Lord will I seeke:* k *ye haue obeyed from the heart, that forme of doctrine into the which you were deliuered.* The phrase seemes purposely chosen, to expresse the efficacie of diuine doctrine, in the hearts of his children; as if they were cast into it, as into a mould, and came forth, bearing the stampe and figure of it: See 2 *Cor.*3.18.

i Rom.4.17.
k Rom 6.17.

Vse. Say not now in thy heart, who shall ascend into heauen, to search those Court roles, whither thy name be written in the Booke of life: the word is neere thee, euen in thy heart. That, if thou haue felt it, such as *Paul* describes it, *Spirit and Life*, enabling to be, and doe what it prescribes, leauing

leauing impressions of holinesse, mercy, loue, and such like heauenly properties as it selfe breathes, thou maist rest assured of thy calling and Election. Blessed is that soule, that discernes impressions of the Word and Spirit of God in it selfe: Its sealed to the day of Redemption, *Ephes.* 4.30.

Instrument of vocation; our Gospell: vnderstand not an Euangelicall storie written by *Paul* and his Associates, as by *Matthew* and the rest; But their *preaching of the Gospell*: their publishing the glad tidings of remission of sinnes, reconciliation with God, saluation purchased by Christ to all beleeuers. The Gospell is, 1 *Gods*, as the Author and sender of it. 2 *Christs*, as the matter; and next reuealer of it out of the bosome of his Father: *He is the Angell of the Couenant*, 3 *Pauls*, *as a dispenser*, amongst others, *of the mysteries it containes*. Our Gospell; that is tropically, our preaching of the Gospell. *l* 1 Cor. 4. 1.

That the instrument and meane of their, of our vocation; two things commended to our notice: 1 the matter or quality of the doctrine whereby our effectual calling is wrought; its Gospell, 2 The Act conuersant about it, or the manner of propounding it, when its powerfull to our calling; thats preaching.

Of the first, that its Gospell, and not Law, Scriptures plentifully witnesse. 1 Thats *them power of God to saluation*; for it onely *reueales the righteousnesse of God*; the meanes of reconcilement vnto him; therefore *stiled the* n *word of reconciliation*. 2 *That* o *Spirit*, not Letter; *the ministration of the Spirit*; the ministery by which the Spirit giues life and abilitie to doe what it prescribes. *m* Rom. 1. 16, 17. *n* 2 Cor. 5. 19. *o* 2 Cor. 3. 6, 9.

Howbeit, in the conuersion of a sinner, there is vse of the Law, and that ministery of condemnation: 1 to humble the soule swelling with conceit of righteousnesse, by p *conuincing it of sinne*. 2 To *make it* q *sensible of misery to which for sinne* its lyable. 3 That so it may *be our* r *Schoolemaster to Christ*: preparatiue therefore it is to conuersion: yet as *Moses* brought onely to the borders of the promised land, *Iohuah* set them in posion; So the Law *p* Rom 7. 9. *q* Rom. 7. 9. *r* Gal. 3. 24.

prepares vs a people to Christ, the Gospell makes vs so, *Iohn* 1.17.

Of the second: In what manner propounded? *Resp.* Preached vnto vs. What call we preaching? *Resp.* Not euery telling a faire tale in a Pulpit; or singing a piece of descant vpon a Text: But the 1 *opening* and interpreting of the doctrine of the Gospell; and 2 the applying of it to the state and vse of the hearers. Compare these Scriptures, *Neh.*8.8. *Luk.*24.27 32. *Iob* 33.23. 2 *Tim.*4.2. 1 *Cor.*4 24.5. Whether this bee done publiquely *e suggestu* in the Congregation, or in priuate Conference; *de Scripto* or *memoriter:* with a set Text or without, matters not to the nature of preaching.

But that this is the meane ordinary of vocation, the meane ordinary *sine quo non*, Scriptures are plentiful, *Rom.* 10.14.17 *How shall they heare* to beleiue *without a preacher?* 1 *Cor.*1.21. *It pleased God by foolishnesse of preaching to saue them that beleiue.* Hence the charge so strict, to *Timothy* deliuered with solemnest adiuration, *to preach the Word*, 2 *Tim.*4.1,2 and *Woe to vs*, to whom the dispensation is committed, *If wee preach not the Gospell*, 1 *Cor.*9. see also, *Ezech.*3.18. & 34 2.

But is not reading the Scriptures to the People preaching? *Resp.* In large sense it is κήρυξις, a publike proclaiming of the word of God. But shall wee say that preaching which in strict sense Scripture so cals? for shame, when *Paul* bids *Timothie preach the word*, meanes hee, read it distinctly? see his owne explication, and drawing that whole into parts, 2 *Tim.*4.2. when hee commands *to study to shew himselfe approued, a workeman that needs not be ashamed:* ment he reading distinctly? 2 *Tim.*2.15. rather *right diuiding the word.* When Christ *ascended on high, and gaue* f *gifts to men, fitting them to the workes of the ministery* in their seuerall degrees, was this amongst their habiliments?

f Eph.4.8,11.

Mistake not as if I would vilefie publique Reading: I know it Gods ordinance, vsefull & efficacious to the ends whereto its assigned: And haue so farre expressed my iudge-

iudgement in my rude notes on the former Epistle. Howbeit would haue no man, in loue of his ignorance, or ouerloue of ease, so farre mistaken, as to thinke hee hath done the whole of that *worthy, that* t *toyleſome worke of the miniſtery*, when he hath read faire ſeruice vnto the people. Nor be ſoerronious againſt ſenſe, as to thinke reading that kind of preaching, which Scripture makes inſtruments of effectuall calling.

t 1 Tim.3.1. & 5.17,18.

Of Gods feeling it, and ſeparating it to this vſe, other Reaſon wee can giue none ſaue his *ἰυδοκία*, 1 *Cor.* 1.21. Howbeit, Congruence you may obſerue, 1. *Cor* 14.25. 2. *Tim.*4.2. & 2.15.

And would you pleaſe ſeriouſly to view, and compare Congregations wanting this meanes, with thoſe to which God hath granted conſtant preaching of his Truth, the greateſt Antipreacher ſhal be forced to ſee as great oddes, as betwixt *Sodome* and *Sion* in her beauty, betwixt ignorance and knowledge, betwixt ciuilitie and ſanctity, betwixt corruption and grace, betwixt the ſonnes of God, and the children of *Belial*,

Vſe. 1.

On which ground I hope I may without preſumption minde my reuerend Brethren of the Miniſtery, of what *Paul* with ſolemneſt adiuration chargeth vpon *Timothie*, to u *preach the word, to bee inſtant in ſeaſon out of ſeaſon*: 1 the * *itch of the eares* hath infected the people: that little. 2 x *Wolues enter* or inſidiat not *ſparing the flocke*. 3 *We watch for their ſoules as thoſe that* y *ſhall giue account*. 4 *Blood of ſoules cries* lowder, then that of *Abel*, which yet God threatens *to* z *require of vs, in caſe of our negligence*. 5 a *Woes* are many to rouſe vs; with all comfortable promiſes many to animate and encourage: 1 the b *Lord ſhall be with vs*, to protect our perſons, to bleſſe our miniſtery: 2 whatſoeuer our iſſue is, yet are *we to God a* c *ſweet ſauour*: 3 though *we labour in vaine*, yet *our* d *reward is with the Lord, and our worke with our God*. 4 If bleſsing added, ſuch as wee expect, thats 1 e *ſeale to our ſending*: 2 *Meanes of our farre* f *more glorious reward*.

u 2. Tim.4.2, * 3.

x Acts 20.29.

y Heb.13.17.

z Ezech.3.18.

a 1 Cor.9.16. Ezech.34.2.

b Mat 28.20.

c 2.Cor.2.15.

d Iſai 49.4.

e 1 Cor.9.2.

f Dan.12 2. 2.

To the people I ſay as *Paul*, g *Deſpiſe not Propheſie*;

g 1 Theſ. 5.20.

ſlight not this ordinance, without which, where it is granted, [h] *none are ſaued:* Oh the ſubtiltie of Sathan to alienate mindes of people from this meane of their ſaluation; forſooth none worſe then thoſe that runne after Sermons. Take heede I beſeech you, yee be not entangled in crime little leſſe then that of blaſphemie: if perhaps you impute the notorious lewdneſſe of hypocrites, to Gods ordinance, as cauſe of it. 1 Thus I thinke I may ſay of ſuch people, as *Ieremy* of his figges; *the* [i] *good none better, the euill none worſe.* 2 But this by accident onely, and by ſecret iudgement of God; not by natiue efficacy of the ordinance.

[h] Pro. 29 18.

[i] Ier. 24. 3.

3. Know them that labour amongſt you, and haue them in ſingular loue for their works ſake: ſuch eſpecially as whoſe Miniſtery God hath bleſſed to your ſoules. By them you haue 1 Chriſtianitie: 2 honour of birth: 3 ſaluation of Soules. *How* [k] *beautifull haue feet of Miniſters* bin to *gracious eyes* of ancient Saints? Times are changed: But who ſo profeſſeth conuerſion, yea but confirmation and growth in Grace by our Miniſtery, and yet delights in diſgrace of our perſons, publiſheth to all men rightly iudging, his no ſound feeling the ſauing power of our Miniſtery.

[k] Ro. 10. & 16. Act. 10. & 16.

2 The iſſue and terme of calling, *obtaining the glory of our Lord Ieſus Chriſt:* vnderſtand it the ſame in kinde whereto Chriſts humanity is aduanced, reſeruing to him onely his priuiledge in the meaſure. 1 Cleare viſion of God; perfit *renouation of the image of God*, into which we are now tranſlated from glory to glory. 2 Our *bodies made* [m] *like to his glorious* body, immortall, impaſsible, ſpirituall, clad with glorious clarity and ſplendor. 3 Our whole perſons aduanced to bee *his* [n] *Aſſeſſours in the iudgement of Men and Angels.* Such honour haue all Gods Saints: ſuch glory doth Gods calling lead vs vnto, *Philip.* 3. 14.

[l] 2 Cor. 3. 18.

[m] Phil. 3. 21.

[n] 2 Cor. 6. 2, 3.

Vſe.

Learne to endure the croſſe, to deſpiſe the ſhame, [o] *to goe out of the world, bearing the reproach of Chriſt:* Its [p] a faithfull ſaying, *if we ſuffer with him, wee ſhall alſo raigne with him:* and to be trembled at that is ſubioyned, *if we denie him, hee will deny vs.* And [q] *heires wee are of God, co-*

[o] Heb. 13. 13.

[p] 2 Tim. 2. 11. 12.

[q] Rom. 8. 17.

heires

heires with Christ; yet *hac lege*, if *wee suffer with him, that we may bee also glorified with him.* And of the comfort thus farre: follow the meanes prescribed for preuention of such errour.

VERS. 15.

Therefore, Brethren stand fast and hold the Traditions which ye haue bin taught, whether by word or our Epistle.

THe meanes are two: 1 Constant cleauing to *Apostolicall* doctrine. 2 *Prayer to God, ver.* 16, 17. 3 The illation of the exhortation from former grounds may not be sleighted.

Therefore stand fast: wherefore? becauſe God hath choſen and called you, and ſecured you from finall ſeducement: How flowes the inference? 1 Whither becauſe God requires our endeauours to fulfill his Counſels? thats certaine truth. *Though the Lords foundation stand sure*, yet *they* r *must depart from iniquity, and purge themselues from errours of iudgement and life.* Though *we know we shall appeare with Christ in glory*, yet muſt *wee* ſ *purge our selues as he is pure*: though the *Regenerate sinnes not to death*, yet he t *keepes himselfe that the euill one touch him not.*

r 2 Tim. 2. 19. 21.

ſ 1 Iohn 3. 3.

t 1 Iohn 5. 18.

2 Elſe would the Apoſtle terrifie from negligence, by minding them of ſo great Grace of God beſtowed vpon them? As elſe where he minds Gods people of u fearefull and irrecouerable ſtate of Reuolters from Grace? that I thinke not, becauſe he is more then opinioned of their Election and Calling; and deſires to rid them of feare of Apoſtaſie.

u Heb. 10, 25. 26, &c.

3 Or rather doth hee encourge and hearten them with hope certaine of attainment? Certainely *there is no such incentiue to constancy in Christian courses, as is the certaine assurance of saluation*: Who ſo *runnes as Paul*, not *as vpon* * *vncertainties*, he runs with greateſt chearefulnes and alacrity.

* 1 Cor. 9. 26.

1 *The loue of Christ*, whither wherewith he loues vs, or wherewith we loue him, hath in it, in *Pauls* apprehension,
x 2 Cor 5.14. vertue little lesse then x *compulsory*.

2 The taste and experience wee haue had of the sweet beginnings of eternall life in *peace* of Conscience, *ioy in*
y Rom.8.23. *the holy Ghost*, y *first fruits of the Spirit* how doth it rauish affection? and make it *long and striue* for the complement and consummation?

3 And what so much duls affection, or languisheth endeauour, as doth desperation or doubtfulnesse? *Bernard. desperatio & dubietas.*

Vse. That me thinkes there are none so great enemies to the study of sanctity, & constancy in gracious courses, as such as beat off Gods people from assurance of saluation: nor any more misunderstanding the nature and fruits of this Christian certainty. 1 *Its acquired by study of sanctity.* 2 Confirmed and encreased by constancy and growth in sanctity. 3 Yea, it selfe most inflames affection with loue of God and care to please him. But wee proceede to the Meanes prescribed to preuent seducement.

1 *Stand fast and hold the Traditions, &c.* the exhortation as of some Captaine to his Souldiers; stand your ground; hold fast this principall weapon of your warfare, the sword of the Spirit: compare 1 *Cor.*16 13. *Ephes.*6.14.

What are these Traditions? *Resp.* Things deliuered to bee kept; doctrines especially which they had beene taught.

Traditions they thus difference by their matter: 1 some are *de fide* or meerely doctrinall: 2 some *de moribus*, Ethicall, as you may tearme them, tending to informe a Christians life for morall practise. 3 Some Rituall, of externall rite and ceremony either in the worship of God, or in the externall policy of the Church: see 1 *Cor.*11.& 14 Here, as *Bellarmine*, those *de fide & moribus* ratheſt vnderstood. Which *Paul* yet distinguisheth by seuerall manner of deliuery: 1 some were taught by *liuely voice* of *Paul*, or rather Pastors: 2 some *by his Epistle*: both must be kept and holden *mordicus*.

Popish

Popiſh inference hence is this; that there are matters of neceſſary faith and practiſe which are not contained in the written word of God?

Yet *Paul* aſſures *Timothy*: 1 the *Scriptures are able to make him* [z] *wiſe to ſaluation*: 2 to *furniſh the man of God*, the Miniſter, *to euery good worke* of his calling. 3 Wherefore wee are limited [a] *to Law and Teſtimony*. 4 Wherefore alſo amongſt fathers, the Argument is of force, *Its not written*, therefore *not matter of neceſſary faith or practiſe*. *Scriptum docet Hermogenis officina, aut timeat ve illud, &c. Tertullian. Adoro Scriptura plenitudinem.*

In his quæ apertè poſita ſunt in Scripturâ continentur ea omnia quæ continent fidem moreſque viuendi. Auſtin, & alibi. Credo quòd etiam hinc diuinorum Eloquiorum clariſſima Authoritas eſſet, ſi homo illud ſine diſpendio promiſſæ ſalutis ignorare non poſſet. Cætera vide ſupra, Contents of Scripture you muſt vnderſtand, not onely what is expreſſed in ſo many letters and ſyllables, but whatſoeuer may thence by manifeſt & neceſſary conſequence be deduced: ſweetly [b] *Nazianzen, Quædam & ſunt & dicuntur in Scripturis, quædã verò ſunt in Scripturis tametſi non dicuntur.* As that the father is vnbegotten, is not expreſſed in ſo many ſyllables in Scripture, yet is collected frõ what is written.

Thus informe your ſelues: 1 Where generals are deliuered, there are all particulars compriſed in thoſe generals intentionally deliuered; becauſe generals comprehend their particulars.

2 Where principles and cauſes are deliuered, there effects are alſo intended: as being vertually contained in their principles.

3 Where one equall is taught, all of like reaſon is taught, *quia parium par ratio*: and where is *par ratio*, there is *par lex*: where is like reaſon, there is like law. So take contents of Scripture, no inſtance of any point of neceſſary or but conuenient faith and practiſe, can be giuen, but what is deliuered in the written word.

As to this Scripture to children it will appeare to afford

[z] 2 Tim. 3. 15, 17.

[a] Iſai 8, 20.

[b] Lib. 5. de Theologiâ.

no Argument for their concluſion; for what when its yeelded they muſt hold faſt not onely what *Paul* wrote in his Epiſtles, but thoſe things alſo which he taught them by liuely voice? followes it thence, that ſomething of neceſſary faith taught in no Scripture? *Reſp.* What if thoſe other things taught by word were contained in other Scriptures: then though as well written as not written in theſe Epiſtles, yet no other thing then was written, *Act.* 26.22. *Teſtifying and ſaying nothing elſe but what Prophets and Moſes ſpake ſhould come to paſſe.*

Elſe how? *Paul* taught many things which he wrote not. *Reſp.* Who doubts? as other Apoſtles and Prophets: but as *Auguſtine*, what they taught and wrote not, belonged rather *ad vbertatem Cognitionis*, then *ad Authoritatem Religionis.*

Obiect. But theſe of neceſſary obſeruation? *Reſp.* I yeeld it, yet followes not the generall concluſion: therefore ſomething neceſſary not contained in any Scripture. *Pauls* Epiſtles to *Theſſalonians*, are not all *Pauls* Epiſtles; much leſſe all Scripture. There is *Moſes*, Prophets, Euangeliſts, and other holy men, that *wrote as they were* e *inſpired by the holy Ghoſt*: in any of whoſe writings if *Pauls* dictates were contained, it ſufficeth to ſhew inuallidity of the inference.

e 2 Pet. 1. 21.

The paralogiſme is too childiſh to deceiue wiſe men, *q.d.* ſomthing of neceſſary faith was taught by *Iames* which is not contained in his Epiſtle; as the Incarnation, Paſſion, Reſurrection of our Sauiour. *Ergo*, No Scripture contains theſe neceſſary Articles of Faith: or, *Ergo*, ſome thing is of neceſſary faith which is not cõpriſed in *Iames* his Epiſtle: which who doubts? and yet ſtands the concluſion firme. Nothing is of neceſſary faith or practiſe, but what is contained in Scripture vniuerſally taken; we returne to *Pauls* purpoſe, and heed his aduiſe as moſt neceſſary and auaileable to preuent ſeducement by Antichriſt and other Heretiques; to keepe vs cloſe without ſweruing to Propheticall and Apoſtolicall doctrine: *that is a moſt ſure word*, d 2 Pet. 1. 19. there while we hold vs, we are ſafe: compare 1 *Tim.* 6.

3,4. 20,21. 2 *Timo.* 1. 13,14. and 3. 14,15. *Titus* 3. 9. *Galat.* 1. 8,9.

True, but this doctrine was in part *tradita* onely, not written. *Resp.* 1 Then was *Irenæus* and other ancients deceiued; whose sentence is, that they wrote the materials of what they preached, and left them so to bee rule of faith. 2 Yet who so could assure mee of any thing taught by *Paul*, which he wrote not, I should not deny it greatest reuerence and credit. *Beatius est dare quàm accipere*, though I read not in Euangelicall story, yet I reuerence as Christs speach, because *Luke* hath recorded it. And that prophecy of *Enoch* mentioned by Saint *Iude*, I doubt not to haue beene his propheciə. But as to the Cardinals rules to trie Apostolicall traditions, I finde them vncertaine. For how will hee assure mee, that any the points betwixt vs controuersed, and pretended to haue foundation vpon Apostolicall tradition, were vniuersally receiued by the whole Church? When all ages haue afforded men most Orthodoxe, that haue otherwise beleeued and practised. Once I am sure, what they wrote is theirs; what else they spake, no authoritie can ascertaine me. 4 The rule is certaine; they deliuered nothing doctrinall to bee receiued, that is contrariant to what they wrote; for did not the same spirit guide their tongue, that their pen? What now? when I finde direct, or consequentiall repugnancie, and contradiction, twixt their pretended traditions, and writings? Must I thinke such traditions Apostolicall? Heed what is deliuered by Apostles and Prophets; sith vpon no certainty thou canst be resolued, except by their writings, what they deliuered to be obserued, thereto hold thee fast without declining, in all matter of faith, and morall practise.

Lord, that foretimes had beene so prouidently heedfull? How doe I perswade my selfe, Antichrist had beene yet to seeke his faith and religion? Else so palpable in heresie and superstition, as neuer to conuey *his iniquitie in mysterie*. But whiles men thought to mend by adding to written prescripts, and ouercredulously gaue way to titles Apostolicall; *Vse* 1.

Apoſtolicall; withall grew wanton and luxuriant in gloſſing and inferring from the ſacred text, mixing withall their Philoſophicall conceits, and language ouer hyperbolicall, vnwittingly they hatch that Cockatrice egge, whereout hath iſſued the Serpent of Papiſme. In euery age inclinations of doctrine, are wel obſerued by the century-writers; out of which rags of Fathers heedleſſe opinions, they haue patcht vs vp their Poperie.

2. Yet would God wee could by that harme learne caution: I haue long obſerued the *e two Witneſſes to Prophecie in ſackecloth*, And learning of higher ſtraine, then what ſimplicitie of Scriptures affords, to bee much affected by profeſſed diuines. Fathers, who ſaue he that knowes them not, but reuerenceth? But its ſtrange, when Saint *Paul* muſt be forced to accord with Saint *Auguſtine*, elſe ſcarcely bee deemed Authentique. Harſh, when liberty is not permitted, with reaſon and *ſaluâ reuerentiâ*, to diſſent from their opinions. Saint *Auguſtine* deſired not bee ſo read, nor did himſelfe ſo read others. Too too ſhamefull, when *Ariſtotle* and *Plato* muſt not illuſtrate onely, or explicate, but affront Saint *Paul*. Of all I moſt wonder, how the Barbariſme of Schoolemen hath regained reputation of higheſt learning: and their myſteries ſeene higher, then thoſe *Paul f heard in the third heauen*; their Sectaries more learned, then hee that, *g as Apollos, is mightieſt in Scriptures*.

Mine errour, if yet an error, ile confeſſe. Much precious time I haue ſpent in them, led thereto by theſe reaſons. 1 The high eſteeme I ſaw them in, with men whoſe learning and ſanctitie, I could not but reuerence. 2 Next, their promiſe, of enabling rationally to conceiue higheſt myſteries, of Theologie; at leaſt to defend them, as more rationall then their contradictories. 3 I found them in Moralities, exact, and diſtinct, farre aboue the ordinary rate of our Diuines. 4 Why ſhould a Papiſt in Schoole language be a *Barbarian to me*, as I to him in the language of *Canaan*. 5 Competently I ſeemed enabled to *diſcerne betwixt good and euill*. 6 Conuerſed in them, not *vt transfuga*,

e Apoc. 11. 3.

f 2 Cor. 12. 4.
g Acts 18. 24.

transfuga, but *vt explorator:* especially willing to see the harmonie, like that of harpe and harrow, twixt themselues, and Controuersists of this time. 7 Yet euer with this minde, to subiect them to highest censure: making Scripture my gnomen and canon, after which to exact them. Herein what I haue erred, Lord pardon me; but sure it was farre from me to make them *Lords of my faith*, or of my reason Nouices, and Neophytes onely I monish, to beware of their inchantments; lest *their mindes be corrupted from the simplicitie of the Gospel.* 2 *Cor.* 11. 3.

As to the people, the monition is this; to beware *of* h *itching after nouelties, and turning their eares from wholesome doctrine.* VVhere will you finde it, but in Scriptures? VVhat when they tell you of fabulous traditions, pretensed reuelations, miracles, & apparitions of Angels, and men deceased? Shall any mislead you from the written doctrine? *Gal.* 1. 8, 9. *Deut.* 13, 1, 2, 3. *Luke* 16. 31. Oh fooles and blind: 1 Here is i βεβαιότατος λογος, whereon your soules may build. 2 Here *is* k *comfort* solid, and what affords l *rest to the soule.* 3 m *Direction perfect for guiding the whole life*; what else seeke we? Yet how wild and wanton are our hearts growne? He is no body now, that tels what *Peter*, and *Paul*, *Moses*, and Prophets haue spoken. Who so can bring to their *Athenian eares*, things *strange and vnheard of*, though neuer so impertinent; who so will *walke in the Spirit, and lye falsely*, he shall be *a Prophet for this people.* So gat Antichrist footing among our forefathers; and if euer by a *postliminium*, he recouer his possession amongst vs, by this meanes it will bee. *Hold fast the traditions, you haue extant in Apostles, and Prophets writings:* before them, Popery falles, as *Dagon* before the Arke.

3.

h 2 Tim. 4 3.

i 2 Pet. 1. 19.
k Rom. 14, 4.
l Ier. 6. 16.
m Psal. 119. 9. Isai 8.

VER 9.

VERS. 16, 17.

Now our Lord Iesus Christ himselfe, and God euen our Father, who hath loued vs, and hath giuen vs euerlasting consolation, and good hope through grace.
Comfort your hearts, and stablish you in euery good word and worke.

THE second part of the prescript, for preuention of seducement, prayer vnto God. The carriage seemes to present it as a voluntary act of *Pauls* loue, on behalfe of this people. The intention bends it farther, to the forme of a prescript, and is so to be apprehended, in as much as *Paul* on this occasion, falles to his deuotion. In his example, hee prescribes what is most conuenient for them, to procure their establishment.

Certainly it is a principall amongst our compleate Armour, auailing to our standing in the euill day: n *Praying alwayes with all manner prayers and supplications in the Spirit*, watching thereunto with all perseuerance; as if it gaue life, and strength to the whole of our προσκλία. See *Luke* 17.1,2.5. *Psal*, 51.12.

n Ephes. 6.18.

1 Not onely the first infusion of grace is of God, but to euery act and exercise of grace receiued, is necessarie *nouum auxilium*.

2 The giuer of grace, the same is the perfecter, confirmer, stablisher of it. 1 *Pet*. 5.10. 1 *Cor*. 1.8.

3 What feathers are we, left to our selues, when the least blast of temptation takes vs? 1 *Chron*. 35.31, *Mat*. 26.74. *Gal*. 1.6.

4 When we would doe good, euill is most present with vs. *Rom*. 7.21.

5 Not onely *Iehoshuah*, but we all haue *Satan standing at our right hand to resist vs: Zach*. 3.1. *The Lord rebuke him* had need be our prayer, *ver*. 2. else whither fall we? *Luke* 22.32.

Vse. It much ioyed mee, amids the wauing, and wauering of

of our wind ſhaken *vulgus*, to heare the proteſtations and vowed reſolutions of my people; rather to die for Chriſt, then to denie him. Howbeit, mee thought I wanted the eleuation and aſcent of the mind vnto God. Oh my deere brethren, firſt, thinke of the little o *hold faſt goodneſſe hath* in our nature; the no nouriſhment, more then God is pleaſed to ſupply. Secondly, weigh how *Adam*, and p *Angels*, greater in power and dignity, *fell*, left to themſelues. Thirdly, conſider how the q *Rocke of faith failed*; of an egregious preſumer, becomming a frequent denier of his Maſter. Fourthly, how ſoone r *Galatians were tranſported, to another Goſpel.* Fiftly, minde who ſaid, its a *bleſſed* thing, to s *feare alwayes our owne infirmitie.* Sixtly, how ſonne *Dauid* t *was troubled*, when hee but fancied, hee ſhould neuer be moued. Pray rather as *Dauid*, hold thou mee vp and I ſhall bee ſafe; and *Lord* u *ſtabliſh mee with thy free Spirit.* Humble deuotion preuailes, rather then proud preſumption. See 2 *Corinth.* 12. To it God giues anſwere; my grace is ſufficient for thee, and x *I will perfect my power in weakeneſſe.* To the reſt, thus, *let him that thinkes hee ſtands, of all men, take heede leſt hee fall.* 1. *Cor.* 10. 12.

o Rom 7.18.
p Iude 6.
q Mat.26.74.
r Galat.1.6.
s Pro.28.14.
t Pſal.30 6,7.
u Pſal. 51.12.
x 2 Cor.12.9.

Particulars obſerueable in the prayer, are firſt the perſons to whom its directed. Secondly, the grounds of aſſurance for audience. Thirdly, the bleſsings prayed for.

1 Perſons; *the Lord Ieſus Chriſt, and God our Father.* In *Athanaſius* his time, the inference was ſound; Chriſt is prayed vnto as the Father, therefore God equall with the father. With good leaue of Papiſts it may paſſe current, if to him, as donour of grace, the praier be preferred.

1 His ſtile is, y *God ouer all, bleſſed for euer.* 2 His properties the ſame with thoſe of the Father, z *omniſcience, ſearching the heart and reines*; omnipotencie, infinite wiſedome, &c. 3 Workes the ſame, a *creation*, b *ſuſtentation*, c *gouernement of the creature.*

y Rom.9.5.
z Apoc.2.23.
a Iohn 1.3.
b Heb.1,2,3.
c Iohn 5.17.
d Heb.9.14.
1 Iohn 1.7.

Hold the concluſion firme againſt Arians. 1 It aſſures thee of the d *all ſufficient value of the price* paid for thy redemption. 2 That hee is able to ſaue, and ſet in poſſeſſion of

of the purchaſed inheritance, maugre all the ſpight, craft, power of hell.

2 The grounds of aſſurance for audience: 1 Gods fatherly *loue.* 2 The teſtimonies of his loue already giuen, *comfort, and hope:* more perſwaſiue to worke aſſurance of obtaining, none are extant in holy writ. 1 power wee cannot but preſuppoſe in God, and d abilitie to *doe abundantly ouer and aboue all that wee can aske or thinke.* All the doubt is of his will: What more ſwayes it then loue? Whoſe very nature is, *velle Amato bonum.* See *Mat.*7.9, 10,11. Specially what our Sauiour hath, *Iohn* 16.26,27. Where a little hyperbolically hee ſeemes to exclude the neceſsitie of his interceſsion, to impetration; and mindes vs of the ſelfe propenſion that is in the Father, to grant whatſoeuer we pray for.

d Epeſ.3.20.

Vſe. Blatterers and bablers in prayer they would make vs, who allow vs no aſſurance of Gods ſpeciall loue in our adoption. 1 How then ſhall wee fulfill Saint *Iames* his item; e *to aske in faith, nothing doubting?* 2 Or how haue certaine and firme hope of obtaining? When the *doubtfull or diſputant about certainetie of obtaining*, may not thinke *to obtaine any thing of God.* 3 And how dare they call God *Father*, who know not they *haue* f *receiued the Spirit of adoption?* 4 And hath God g *promiſed in vaine?* Or h *precepted vs in vaine*, to aske with aſſurance of audience.

e Iam.1.6,7.

f Rom.8.15.
g 1 Ioh.5.14, 15.
h Mat.7.7,8.

They ſay this certainetie quels deuotion, inhibits care of ſanctitie. See *ſupra.* For my part, I know none euer prayed with i *more feruency* of Spirit, then our Sauiour. *None that was euer more* k *holy, harmeleſſe, ſeparate from ſinners.* Nor any, that was more *aſſured of Gods loue.*

i Heb.5.7.
k Heb 7.26.

Wherefore, my aduiſe is to euery man deſirous to bee feruent, and hopefull in deuotion; labour for aſſurance of Gods loue. Its not aſſurance, but doubtfulneſſe, that quencheth, or quels deuotion.

The ſecond ground of aſſurance of audience is, the gifts already beſtowed, for theſe aſcertaine vs of Gods loue. There is a generall loue of God, *hee hates nothing that hee hath*

hath made, doeth good for nature ſake his workemanſhip, *to good and bad.* But there is a ſpeciall loue, and aſſurance of it required in him, that will pray with aſſurance to bee heard. Teſtimonies thereof are, not outward bleſsings, l *none knowes this loue by any thing that is before him.* But gifts there are that teſtifie it, two here ſpecified. 1 *Comfort.* 2 *Hope.* Which m *none receiue, but the people* of his loue. Particular explication expect anon, I apply now to the Apoſtles purpoſe.

l Eccleſ.9.1.

m Iohn 15.17.

Noticing theſe and like gifts of the ſpirit, as pledges of obtaining more, or in more abundance, the bleſsings we pray for. Hence called the * *Arrha*, or *Arrhabo earneſt penny of* Gods contract, teſtifying that hee is voluntarily bound to giue more, if we aske more of him. Wherefore Saints are not aſhamed to promiſe themſelues more, becauſe the Lord hath already done ſo great things for their ſoules. See 2 *Cor.*1.10. 2 *Tim.*4.17,18. 1 *Sam.*17.37. Nor to encourage vs to aske more, euen therefore becauſe the Lord hath already beene ſo liberall to vs.

n 2 Cor.1.22.

1 God is not as man, that the fountaines of his bountie ſhould be exhauſted.

2 Not as the ſonne of man, *to vpbraid vs* with curteſies already conferred.

o Iam 1.5.

3 His *bonum* is *ſui diffuſiuum*; and delights to haue it ſelfe extorted by importunate prayer, that indeed hee requires, 1 That hee may bee acknowledged Authour of gifts. 2 That he may ſee vs fitted and diſpoſed to receiue. 3 That he may reape thankes as a tribute, from thoſe that are his beneficiaries. But aske what thou wanteſt, thou mayeſt bee aſſured to receiue; ſhall I ſay? Though thou haue already receiued much; nay, therefore bee encouraged to aske more, becauſe thou haſt experimented the Lord ſo liberall in beſtowing.

Grace ſometimes ſeemes p *ouer modeſt, through conſcience of vnthankefulneſſe, and* q *priuitie of no worth in it ſelfe to obtaine.* Oh rouſe vp your ſelues, you beloued of the Lord, and know 1 the Lords delight, is to doe good to the ſonnes of men. 2 You are ſ *worthy* by acceptation

Vſe.

p Ezra 9.8,10.

q Iam.32.10. 1 Chron.

ſ Apoc.3.4.

in Chriſt. 3 There is in our God a ſelfe propenſion, to deale bountifully with vs. 4 What inclines him rather to pitie our indigence, then to exact our worthineſſe. 5 And haue you forgotten the conſolation, t *our high Prieſt hath experimented our ſorrowes*, and now appeares at his Fathers right hand, making continuall interceſsion for vs. Thus thinke, the fauours already beſtowed, are pledges of more: prouided alwayes wee bee, 1 not vnthankefull for whats receiued. 2 Nor proud, of what is gratuitouſly conferred. 3 Nor ſlothfull to doe him ſeruice, or to vſe our talents to the glory of the beſtower, and benefit of our brethren.

t Heb.4.15,16.

The gifts inſtanced in, and noticed as meanes to aſſure vs to be heard, are 1 *Comfort*, 2 *Hope*. Both amplified. 1 By ſeuerall Epithites; Comfort *euerlaſting*, Hope *good*. 2 By common fountaine, *Grace*.

Comfort; vnderſtand the lightning, or eaſing the heart of that ſorrow, or feare, wherewith its ſurcharged. Here ſpecially, disburthening the ſoule of that anguiſh, or feare ariſing from conſcience of ſinne. It hath for the harbinger, pouertie of ſpirit, mourning for ſinne, and liableneſſe to wrath: See *Mat.*5.4. *Iſai* 57,15. & 61.3.

2 Inſtrument, the *Interpreter, that one of a thouſand to declare vnto the* weary ſoule *Gods righteouſneſſe. Iob* 33.23.

3 Sound euidences whereby its brought home to the ſoule. 1 Performance of conditions, Faith, and Repentance. 2 Conſequents. 1 Cheereſulneſſe, and u Alacritie in Gods ſeruice. 2 Courage, and ſometimes no leſſe then ioy in tribulation.

u Pſal.119.

The ſtile it hath, is euerlaſting. See *Iohn* 14.14. *The comforter abides with vs for euer.*

How? When its often interrupted, and Gods children groane vnder the burthen of griefe, or feare.

Reſp. 1 *In Cauſis*, though not in our ſenſe, becauſe of our infirmitie, See *Pſal.*77.10. Thoſe cauſes are, 1 Gods * *vnchangeable* loue. 2 x *New couenant ſtabliſhed on better promiſes.* 3 Chriſts merit, and y interceſsion.

* Mal.3.6.
x Heb 8.6.
y 1.Iohn 2.1.

2 *Quantum*

2 *Quantum ex parte Dei*, it bides with vs; the interruptions which befall vs, issues from our owne default. 1 Churling at GODS hand in our afflictions. *Iob* 6, &c. 2 Security. *Psalme* 30. 6, 7. 3 Scandalous sinnes. *Psalme* 51. 12.

3 Yet I say not but God remooues sensible comforts. 1 For triall of Faith, who but beleeues what he feeles? Then is Faith glorious, when against, or aboue sense, it rests on naked promise of God. See *Matth.* 27. 46. *Iob* 13. 15. 2 Sometimes for preuention. See 2 *Cor.* 12. 7. Most vsually for chastitement.

4 As we are said to bee already saued, that is, eternally saued from our sinnes, and after a sort, now set in possession of Saluation; because we haue now beginnings of eternall life, and *a hope that makes not ashamed* of the consummation; so now to haue receiued euerlasting [a] consolation. 1 In the beginnings. 2 In assured hope of consummation. In end of life expecting *all* [b] *teares to be wiped from our eyes, and to enter into the ioy of our Master*: For which cause, perhaps the mention of hope is subioyned.

[a] Rom. 8. 24.
[a] Luke 16.
[b] Apoc. 21. 4.

The second gift issuing from Gods loue, and assuring vs of audience, is Hope. They consider, and handle it two wayes. 1 As a Passion, where they deliuer vs the generall notion of it. 2 As a vertue Theologicall.

As a Passion, so they point vs to: 1 The generall office, or act of it, that is, *Expectation*. *Hebr.* 11. 10. 2 The obiect, which is thus circumscribed. 1 Its *bonum*: euill things we feare, or grieue at, hope not for. 2 *Bonum absens*: for *What a man sees*, or enioyes, *why doeth he yet hope for?* *Rom.* 8. 24. 3 *Arduum*: not without difficulty obtained. Things easely compassed, are as already enioyed, no branch of fortitude spends it selfe in the acquiring. 4 *Possible*: for who but a foole, hopes for things of meere impossibility?

As a vertue Theologicall, so its described, the firme, or certaine expectation of future beatitude, arising from grace and precedent good workes.

Too narrowly; for wee hope also for: 1 Deliuerance

out of temptation. 2 Sustentation in temptation. 3 Perseuerance, 4 Growth and confirmation in grace. Yea,
e 1 Tim. 4. 8. e *blessing of this life*, so farre as they are expedient, sith these also are conueyed *in the promise*. Thus rather extend the nature of it; firme expectation of all good things, God hath promised, and not yet exhibited.

2. The Epithite, Good. Goodnesse of Christian hope, amounts out of: 1 The matter, or things hoped for; things
d 1 Cor. 2. 9. d *that neither eye hath seene, nor eare heard, nor haue they entered into mans heart to conceiue*. So surpassing is their goodnesse; all *things that*
e 2 Pet. 1. 3. e *concerne life and Godlinesse*.
f Rom. 5. 5. 2 Certainety of obtaining; *Christian hope* f *makes not ashamed*. Founded on 1 Fidelity. 2 Power of God. 3 Merit, and intercession of Christ.

3 Regularity, it expects: 1 Onely things promised. 2 So, and no otherwise, then they are promised. 1 Temporall things limitatiue. 1 If expedient. 2 With exception of the crosse. 3 Reseruation of power to the promiser, to chasten particular disobedience. 4 Disiunctiuely, either in the particular, or in the equiualent; by way of commutation, and compensation with spirituall.

2 Spirituall blessings after the rate of distribution in this life. 1 Rather *quoad essentiam*, then *gradum perfectionis*. 2 In competency for finall victory, not in perfection.

g Iohn 1. 33. 3 Prouiding alwayes, g gracious qualification, or disposition, and vse of meanes to partake them.

Vse. At this cape of good hope, arriues euery good Christian, euery true *Nathaniel*, and Israelite indeed. The rest are all either first, hopelesse, or secondly, ouerhoping. *That*, because aliens from the couenant of promise. 2 *This*, for that without euidence, and due qualification, they fondly expect the promise.

Vse. h *This hope hold fast, as the Anchor of our Soules*, amids all
h Heb. 6. 19. stormy gusts of temptation. Meanes to establish it: 1 Those
i Heb. 6 18. *two immutable things, wherein its* i *impossible for God to lie*. His promise, if that be to little, *his oath*. 2
k 2 Cor. 1. 22. k The ratifying of them in the blood of Christ, and his continuall appearing before God for vs. 3 *The*
l Rom. 4. 18. l *power of God*, enough to make

make vs *aboue hope, to beleeue vnder hope.* 4 His dealings with his other Saints, for *they are* m *exemplary, ſo we reſemble* in behauiour. 5 *Recording Gods dealings with* n *our* ſelues in former times. 6 Prouided alwayes, we performe vnalterably our reſtipulation.

m 1 Tim.1,16.
n 2 Tim.4.17, 18.

The common fountaine out of which they iſſue, is *grace*; that is, free fauour, vnmerited benenolence. The common ſpring of all ſpirituall bleſſings to vs. *Dupliciter gratis*, ſaith *Bernard*, they come vnto vs. 1 *Sine merito.* 2 *Sine labore noſtro*, another dupliciter you may adde. 1 *Contra meritum.* 2 *Vltra vires.*

1 He *is found of them that ſeeke not after him. Rom.*10.20. Yea, of them *that contradict him. ver.*21.

2 We *were in times paſt diſobedient, ſeruing the luſts, and diuerſe pleaſures; therefore* o *not of Workes of Righteouſneſſe*, which wee had done, *but according to his owne purpoſe, and grace he ſaued vs.*

o Tit.3.3,4,5.

3 And had wee not by ſuch courſes merited perpetuall obduration, and ſhutting vp vnder vnbeliefe?

4 When *We were of no ſtrength, Chriſt, which is our hope,* and comfort, *died for vs.* See *Rom.*5.6,8.

Pride not thy ſelfe in the fruition, for p *what haſt thou, that thou haſt not thus freely receiued?*

Vſe.
p 1 Cor.4.7.

Swell not with contempt of brethren, either wanting, or inferiour in their meaſures. For firſt are wee in nature q *better then they?* Secondly, and r *Who, or What is that diſcriminateth thee.*

q Rom.3.6.
r 1 Cor.4.7.

Vſe freely to the glory of the beſtower; though thou receiue no recompence from men, nor preſent ſenſible comfort from God: ſ *Gratis accepiſti, gratis da.*

ſ Mat.10.8.

Deſpaire not of obtaining, though thou want merits, ſtrength, ſtrenuous will to obtaine. There is in God, what ſelfely inclines him to giue, without, and againſt merit: without our labour, beyond our ability; rich grace, free bounty, &c.

VERS. 17.

Comfort your hearts, and ſtabliſh you in euery good Word and Worke.

THe bleſſing prayed for, as neceſſary to preuent ſeducement. 1 Comfort. 2 Stabliſhment.

Comfort, what it is, ſee *ſupra*. Sometimes ſorrow oppreſſeth. *Oppreſſit me,* [t] *Domine ſuccurre mihi*; her comfort is *refreſhing*, *Matth.* 11. 28. reuiuing. *Iſai* 57. 15. παρακλησις. Speake to the heart of Ieruſalem. *Iſai* 40. 2. Sometimes feare ſurchargeth, comfort is then encouragement; παράκλησις, the exciting of our fainting and languiſhing ſpirits.

[t] Iſai 38. 14.

Queſt. How prayed for, when already giuen.

Reſp. 1 To be continued. 2 Encreaſed.

Neceſſity of it, and prayer for it, to our perſeuerance eaſely appeares. 1 Perpetuity of preſſures and temptations, as waues in the Sea, following one in the necke of another. 2 [u] Poſſibility of greater. 3 Owne readineſſe, to multiply our owne feares, and ſorrowes. 4 Feareful iſſues of withdrawing it. 1 [x] *Swallowing vp of ſorrow.* 2 Slow pace in goodneſſe. 3 Dulneſſe of Spirit in performance. 5 Little or no encouragement to goodneſſe the times afford vs.

[u] Heb. 12. 4.

[x] 2 Cor. 2. 7.

Vſe. *The Father of Mercies, and God of all conſolation, grant it vnto vs.* The rather conſidering the ſeaſon, preſently dolorous, likely to be more. Conſidering our ſinnes, theſe are but ἀρχαὶ ὠδίνων, the beginning of ſorrowes.

This yet comforts. 1 God hath promiſed not to leaue vs comfortleſſe. 2 To [y] *giue iſſue with the temptation.* 3 To [z] *cauſe comforts abound as our afflictions.* 4 And hath plentifully exemplified it, *in the cloud of* Witneſſes, that haue gone before vs.

[y] 1 Cor 10. 13.

[z] 2 Cor. 1. 5.

Onely let vs not be wanting to our ſelues. 1 Store you with knowledge, and meditation of Scriptures [a] *that ſhall be our comfort in our trouble.* 2 Amend what is a miſſe; Who

[a] Pſal. 119. 50.

[l] *knowes*

a *knowes whither the Lord may returne, and leaue a blessing behinde.* 3 b *Mourne for what thou canst not mend; the abominations done amongst vs.* Perhaps thou shalt finde c *a hiding place, in the day of Gods wrath.* 4 Be d *sensible of the plague,* and so *powre out thy soule vnto God.* 5 e Insult not ouer others misery, rather commiserate, solace it.

a Iohn 3.9.
b Ezech.9.4.
c Zeph.2.3.
d 2 Chro.6.29
e Pro.24.17.

The second blessing prayed for, is establishment; amplified by the matter, in euery good word, and worke.

Stablish you, Saint *Peter* in like prayer addes, f *strengthen, settle you; as a* foundation is setled, to be vnmoueable. Whither hee thought all little enough to worke our establishment; or, that the greatest measure of this grace from God, were but enough to our confirmation.

f 1 Pet.5.10.

Necessity of the blessing, and prayer for it appeares by; 1 *Naturall* g *mutability, no lesse then* h *levity.* 2 Violence of assaulters to deiect vs from our station. 1 i *Principalities and powers.* 2 Persecutours. 3 Heretiques, 4 Temptations by view of k prosperity of contrary courses. 2 Yea, our owne prosperous estate. 3 Frequent examples of multitude, yea, of wise and prudent running another course. 4 Paucity of companions. These with the like, presse on vs prayer for support and establishment.

g Gal.1.6.
h Ephes.4.14.
i Ephes.6.12.
k Psal.73.3,13.

Still I like protestations, and resolutions of constancie; yet preferre humble prayer to God for establishment. Aduices not to be slighted, heed these. 1 l *Feare thine own infirmity*; beware of ouer confidence: let foule falles of m *great Saints* make thee watchfull. None haue euer proued more cowardly in times of triall then confident presumers. 2 Cast not thy selfe into temptation; that *were to* n *tempt God.* Shunne no affliction which God calles thee to suffer; yet runne not vpon the pikes. God hath promised to keepe vs in *vijs, Nunquid in precipitijs?* 3 What euer thy present strength may seeme, vse meanes of confirmation; o *forsake not assemblies, &c.*

Vse.

l Pro.28.14.
m Neh.13.26.
n Matth.4.7.
Bernard.
o Heb.10.25.

Matter wherin he prayes for their establishment. 1 *Euery good word*; that vnderstand, not so much good speach, or language; though that also be a great & rare grace of God, p *to haue our speach powdered with salt, and alwayes gracious.*

p Ephes.4.29. Col.4.6.

But *good word*, is here good doctrine; as *Peter, stablished in the present truth*. 2 *Pet*. 1. 12. *Paul* seemes to interpret, *the words of faith, good doctrine*, 1 *Tim*. 4. 6.

To goodnesse of doctrine concurre. 1 Conformity to the *Idea*, and μόρφωσις, of knowledge, q the analogie and rule of faith.

q Tit. 1. 9. & 1 Tim. 6. 3.

2 r *Vsefulnesse* for *spirituall edification*. Genealogies and such like nicities, reiect as vaine; they *breed rather questions, then godly edifying*.

r 1 Tim. 1. 4.

3 s *Holinesse*, all diuine trueths hither tend.

s John 17. 17.

4 t Wholesome, or healing of 1 errors in iudgement. 2 Wounds of conscience. 3 Disordered affections.

t 1 Tim. 1. 10. 2 Tim. 4.

In euery such doctrine the Lord stablish you, of these you may say they are good doctrines, herein you may finde rest to your soules.

Vse.

Why languish we? why dote we so long about impertinent questions of ceremony and discipline? Things that no way concerne the people, except to obey and submit in. Yet *mentior*, if they be not holden amongst many, as the maine grounds of the Gospel; such as wherewith the substance of Religion must be thought to stand or fall. Why are we so long *children in vnderstanding?* When shall wee once learne that the u *beauty of the Church is within; her vesture of diuerse colours?* When to preferre in our study, and approbation, substance rather then circumstance?

u Psal. 45. 13.

And good worke: the second thing wherein *Paul* prayes they may be established. *In euery good worke*; such Papists thus difference: some are morally, some gratuitously, or meritoriously good. I that haue learned to thinke and speake according to Scriptures, and know no workes, no not gratious, meritorious, will thus explicate: 1 Premising a difference twixt *morall* workes of Heathens, and *good* workes of Christians. Those I know formally euill, though materially good; these materially, and in part formally good, and * acceptable to God through Iesus Christ. Those little other *then* x *sinnes, because not done in faith*; and tendered to Gods sight, without any thing to couer their blemishes, or make them acceptable: these stained with

* 1 Pet. 2. 5.

x Rom. 14. 23.

with ſin in reſpect of defects, in meaſure of performance, yet preſented to God as pure. 1 *God willingly* y *conniuing at weakeneſſes*, while the heart is vpright. And 2 *ex pacto* z *capable of reward.*

y Num. 23. 21.

z Mat. 10, 42.

2 Next I preſuppoſe the Apoſtle to ſpeake to Chriſtians, men in the Faith, whom he deſires to remember the end of their Redemption, which is, to bee conſtantly a *zealous of good workes*; and ſo proceed to explicate their Nature.

a Tit. 2. 14. & 3. 8, 14.

1 In actions of ſuch men, I haue learned to require a double goodneſſe; 1 One genericall: 2 The other *ex circumſtantiâ*. Genericall goodneſſe, when the act for the matter or ſubſtance of it, is congruent to that perfect rule of righteouſneſſe, the Law of God. Hee *hath ſhewed thee, O man,* b *what is good, euen what the Lord requires of thee.* They talke of workes of counſell and aduiſe, which they ſuppoſe in excellency to exceed ſuch as are commanded. Yet 1 its their owne rule, *vbi maior obligatio, maior acceptatio quia* c *melior eſt obedientia quam victima.* 2 And theſe workes which they ſuppoſe to be of counſell, are neuer good, nor ſo much as lawfull, ſaue when circumſtances determine them to be neceſſary, *neceſſitate precepti.*

b Mic. 6. 8.

c 1 Sam. 15. 22

2 Goodneſſe ariſing from circumſtances, when due circumſtances of doing are obſerued. Suppoſe firſt motiue. 1 Loue of God. 2 View of precept, *or conſcience of the command.*

2 *Modus*, when in d *ſinceritie and ſingleneſſe of heart*, without groſſe hypocriſie, they are tendered vnto God.

2.

d Rom. 6. 17. Epheſ. 6. 6.

3 When with regular intention, that e God may thereby be glorified.

3.

e Mat. 5. 16.

To which when other circumſtances of time, place, perſon, &c. bee added: you haue a worke morally good, and *bene circumſtantionatum*, as Papiſts confeſſe: as I, a worke acceptable to God through Ieſus Chriſt, when done (as the circumſtances ſuppoſe it) by a man in Faith.

The law I confeſſe requires to euery worke it crownes, or allowes, *aliquid vltra. Non* onely. 1 *Rem*: And 2 *modum*: 3 but *menſuram & gradum perfectionis.* But f *We are not vnder the Law, but vnder Grace.*

f Rom. 6. 14.

Infinite variety are such good workes in. They dreame who fancy no workes good but those of Mercy, *visito, poto, cibo, &c.* So many commandements, so many good workes; so many seuerall duties enioyned in euery commandement, so many seuerall sorts of good workes; which yet *Paul* hath reduced to these three heads: Workes, 1 of [g] *Piety*. 2 *Iustice*. 3 *Sobriety*; comprising vnder iustice those of mercy, whereto also Popish common-place-men referre mercy, and the workes thereof, as to their head.

[g] Tit. 2. 12.

Vse.

Herein pray to be established: 1 [h] Nature is a *holdbacke*, a draw-backe. 2 [i] Encouragements are few from men. 3 Yet [k] reward is great in heauen. 4 Commodity much on earth. 1 Simple aliens [l] preparatiuely won. 2 [m] Blasphemers mouthes stopped. 3 Gospel adorned. 4 [n] Election and calling assured. 5 Yea plentifull enterance into Gods Kingdome procured. Yet *hac lege*, that we [o] bee not weary of well doing, for then [p] we loose all that wee haue wrought.

[h] Mat. 26. 41.
[i] Isai 49. 4.
[k] Mat. 10. 42.
[l] 1 Pet. 2. 1.
[m] Tit. 2. 5.
[n] 2 Pet. 1. 10. 11
[o] Gal. 6. 9.
[p] 2 Iohn 8. Gal. 3. 3.

I conclude with that of the Apostle. *Therefore my brethren, be ye stedfast and vnmooueable, alwayes abounding in the Worke of the Lord; forasmuch as you know how that your labour is not in vaine in the Lord.* So I proceed to the third maine part of the Epistle.

1 Cor. 15. 58.

AN

AN EXPOSITION vpon the ſecond Epiſtle to the THESSALONIANS.

2. THES. Chap. 3. Ver. 1. 2.

Finally, Brethren, pray for vs, that the Word of the Lord may haue free courſe, and be glorified as it is with you:
And that we may bee deliuered from vnreaſonable and wicked men: for all men haue not Faith.

THE third part of the Epiſtle, ſpent in Redargution of errour in practiſe: ſuppoſe, 1 ſleeping of Church diſcipline towards the inordinate. 2 The continued neglect of *Pauls* ordinance, touching perſonall labour.

To reprehenſion whereof, becauſe the carriage of it is ſomewhat tart and peremptory. The Apoſtles paſſage, as to me it ſeemes, is, by prefacing ſomewhat inſinuatiuely; premiſing teſtimonies and ſignes of loue, three in number: 1 That he deſires the helpe and comfort of their prayers: 2 Reſts confidently perſwaded of their obedience. 3 Prayes God for them: euery of theſe, a Teſtimony of *Pauls* loue continued: but of them as manifeſtations of loue, in the looſe.

Of the firſt, his craning aid of their prayers: *verſ.* 1, 2. how

how it euidenceth *Pauls* loue and good opinion of them, notwithſtanding their exorbitancy, you may eaſily conceiue; weighing, how it preſuppoſeth, *Paul* knew how little grace the *prayer of the wicked* hath with God; and how *his eares are open to prayers of Righteous onely*.

The words conſidered in themſelues, haue the forme of a preſcript: wherein is 1 the duety: 2 the matter of it. The duety, *pray for vs*: whereof ſee *Annotata ad 1 Theſ.5. 25.* this onely annexed.

Why is *Paul* ſo euery *where inſtant with the people* to afford him [a] aid of their prayers? Might he not preſume his owne deuotion preualent enough with God? ſomewhere yee haue him in the Tone, and Phraſe of beggars, importuning the people for it. *I beſeech you, Brethren, for the Lord Ieſus Chriſt his ſake, and for the loue of the Spirit, that you ſtriue together with me in your prayers to God for mee.*

[a] See 2 Cor.1. 11. Ephe.6.18,19. Col.4.3. Heb.13.18. Rom.15.30.

Reſp. 1 Perhaps, or without perhaps its true, [b] other Saints prayers ſometimes obtaine for vs, what our owne doe not. 2 It cannot bee that the prayers of many ſhould be deſpiſed. 3 The good and welfare of Miniſters, is the [c] benefit of the people; their prayers God requires to obtaine it. 4 The tribute of thankes come home more plentifull [d] from many.

[b] Iob 42.8.

[c] Heb.13.18.

[d] 2 Cor.1.11.

[e] *Væ ſoli: Two are better then one*: as in other things, ſo in deuotion. [f] Single prayers are as the ſingle haires of *Sampſon*, euery one hauing the ſtrength of a man: The prayers of many, of whole Congregations, as *Sampſons* whole buſh; able to ouercome the hoſt of heauen, almoſt to binde the Almighty. Proud Scorner let his name be, whoſoeuer deſpiſeth this helpe of owne weakeneſſe.

[e] Eccl.4.9,10.

[f] Iam.5.16.

2 The matter of the duety, of two members: 1 Reſpecting their Miniſtery, *verſ.*1. 2 Their perſons, *verſ.*2.

Their Miniſtery: 1 *That the word of God may runne*; haue free courſe: that is, may haue ſpeedy and vnhindered paſſage and propagation: ſometimes its called, the [g] *growing*; ſometimes, *the* [h] *ſpreading or carrying abroad*; ſometimes the [i] *multiplying of the word of God*. Not that it ſelfe,

[g] Acts 6 7.

[h] Acts 13 49.

[i] Acts 12 24.

ſelfe, in it ſelfe, is multiplied; but in *ſubiecto*: as *Act.6.7.*

Reaſons of the duety: 1 hereby is Gods Kingdome enlarged: 2 Satans demoliſhed: 3 our conſummate bleſſednesse haſtened.

Neceſſity: 1 oppoſites many to proceedings of Truth; as *Iannes, and Iambres to Moſes.* 2 Perſecutions of all ſorts, from all ſorts of people raiſed. 3 Timorouſneſſe of Predicants occaſioned thereby. 4 Reproach of the word. 5 Ill liues of thoſe that preach and profeſſe it. Theſe, and the like impediments, meets the Goſpel with all; that were there not a diuine vertue to breake through all, it had ſtopped in Sion, whence it firſt began courſe.

Now bleſſed be God that hath giuen vs a King, nurſing Father to the Church, defender of the *Faith once giuen to Saints*: oppoſites elſe it hath as many, as euer any age afforded; witneſſe the inſurrections of multitudes, when once *the* k *effectuall doore is ſet open*; beſides the ſwarmes of l *Locuſts* afreſh chirping amongſt vs: And, which without griefe I mention not, the many exorbitancies of men preaching, and profeſſing the Trueth. All theſe exact our prayers for vnhindered paſſage. *Vſe.*

k 1 Cor. 16.9.
l Apoc. 9 3.

You may adde in your meditation, the miſerable eſtate of many congregations in this Kingdome, *Diſperſed*, ſhall I ſay? *without a Shepheard*; or famiſht with the Idole Shepheard. Amongſt whom, beſides confuſed notices, and rumours of *one Ieſus*, and his death, is ſcarce to bee found any other knowledge *of Ieſus Chriſt, and him crucified.* If any bowels be in vs, they will yearne at their miſery, and m pray God to *ſend them* n *Paſtors after his owne heart, to feed them with knowledge and vnderſtanding.*

m Mat. 9 36.
n Ier 3.15.

And there are of that o *other fold*, which our Sauiour ſpeakes of, ſheepe, as I hope, many, whom the Lord will bring home. p *The fulneſſe of the Gentiles is not yet come in.* Nations many, to whom the name of Ieſus hath not yet beene knowne: vainely, I thinke, we hope for *Iewes* reſtoring, till *Indian* Churches be collected; at leaſt the Goſpel preached vnto them for a Teſtimony againſt them: *fallor?* or doeth our nauſeating of the Goſpel, the ſower Grapes

o Iohn 10.16.
p Rom. 11.25.

Grapes of our vintage, and the turbulent ſtate of our Chriſtendome, pretend the tranſlating of the Goſpell from vs to them? In that preſage of our depriuall, Lord grant our Repentance may make me a falſe Prophet: Howbeit that to them alſo the doore of faith may be opened, the Goſpel conueied, the word of God runne, ſhould be a Chriſtians prayer.

And be glorified: the ſecond parcill of the petition on behalfe of our Miniſtery: the *Glory of the word of God.* I conceiue, not ſo much what reſults from holy liues of profeſſors and predicants, though that may alſo be implied; as the q mighty and powerfull efficacy of it in bringing men to *the obedience of faith.* Saint *Luke* ſomewhere calls it the potent r *preualence* of it. Saint *Paul,* the ſ *fructifying* of it in the hearts of the hearers. And ſo had it beene *glorified* amongſt this people, 1 *Theſ.* 2. 13. As if *Paul* meant to preſſe vpon our deuotion, to craue of God, not onely the ſpreading of the knowledge of the Goſpell, but *manifeſting the power of it in the conuerſion of as many in euery Kingdome and Nation as belong to his Election.*

q 2 Cor. 10. 4, 5 & 3. 6.
r Acts 19. 20.
ſ Col. 1. 6.

The name of the Lord is by nothing more t glorified then by the Saluation of his people. 2 Comfort and ioy is multiplied vpon our ſoules in the report or beholding, if yet there be grace in vs. 3 The bleſſed end of this miſerable world wherewith is coniunct the conſummation of our happines, to which alſo we profeſſe to haſten, is hereby furthered.

t Acts 19. 18.

Vſe. We are by much more in nice cenſuring then in deuotion. In this particular notice it: where the holieſt Miniſtery preuailes not with the multitude to worke their manifeſt and preſent conuerſion, vſually we grow iealous of the Miniſters ſincerity; or deeming the people a rout of Caſtawaies to whom God ſends his word to harden, rather then ſaue them. And yet 1 ſincereſt Preachers haue not alwayes bin moſt u fruitfull: 2 yet who doubts but a * ſweet ſauour vnto God: 3 And there is oft a ſecret vnſeene x remnant, a y *Tenth* vnknowne which returnes: 4 Times and ſeaſons of bleſſing God keepes in his owne power,

u Iſai 40. 4.
* 2 Cor. 2. 15.
x Rom. 11. 4, 5.
y Iſai 6. 13.

power. But see if the default rest not on other people; that they are defectiue in their duety, to aid Ministers with their prayers for blessing, and successe of their gracious indeauours.

2 Else by their vnreformed liues working greater alienation of mindes from the Gospel, in men already estranged from the life of God. Certainely I haue long obserued such censors, though seemingly transported with the zeale of *Elias*, yet none of the greatest ornaments to the Gospel. There is a way for you to glorifie the glorious Gospel: 1 [z] Liue as it prescribes, and you professe; 2 Pray God to prosper it in our mouthes; you may see it glorious in the Saluation of those misdeemed forlorne Soules, when once the day of Gods gracious visitation commeth.

z 1 Pet. 2. 12.

As it is amongst you. The exemplification of that glorious power of the Gospel in themselues hee mindes them of; whether to make hopefull of obtaining like blessing from God on others, though presently aliens, from their owne experience? Certainely to such end hee elsewhere mindes Gods people of the strange [a] change Gods grace hath wrought in them: or not rather to forme their affection to such Piety, as to desire other mens sharing with them in the sauing power and benefits of the GOSPEL? *Grace may bee emulous, is not enuious*, Easily, Willingly, fainely beteemes another, any other, all others share with it in the common Saluation. Its after a sort naturalized in euery good man, to desire consorts, as many as may bee, in goodnesse. *Moses* to *Ioshuah*. Enuiest thou for my sake? Now [b] *would God all the Lords people were Prophets. Paul*, [c] I *could wish that not onely thou, but all that heare me this day, where both almost and altogether as I* am in Christianity: elsewhere, *that* [d] *all men were as I in my peculiar priuiledges.*

a Tit. 3. 3, 4, 5.

Ambrose.

b Num. 11. 29.

c Acts 26. 29.

d 1 Cor. 7. 7.

According see gracious endeauours of Gods Saints. *Dauid*, Oh [e] *taste and see how gracious the Lord is:* [f] *Come yee children hearken to mee, Ile tell you what the Lord hath done for my Soule.* Who doubts? But minding to draw them to experiment like bounty. Compare *Act.* 11. 20, 21, *&c.*

e Psal. 34. 8.

f Psal. 66. 16.

Iohn

Iohn 1. 42, 45. As if in the new birth after their opinion, the Prouerbe held; *Nascitur indignè per quem non nascitur alter*: see *Zech.* 8. 21. *Isai* 2. 3.

Vse. It sauours of Iewishnesse, rather then Christianity, to desire enclosure of grace to our selues. What loose we, if others share with vs in the common Saluation? That inheritance is not diminished by multitude of enioyers. What are we preiudiced, if others be our equals, or our betters in the measures of Grace? 1 Our little is the *g earnest of our inheritance*, as their more: 2 Their more, is *h* ours in the vse and benefit. 3 Not much Grace, but much *i* vse of Grace in doing seruice to GOD and our brethren, is that which augments our reward. 4 And where is that *k* sympathie of members, reioycing when any one is had in honour? While I haue place amongst the Sheepe at the right hand of the Iudge; Why doe I enuy to Apostles their Thrones of more eminence?

g 2 Cor. 1. 22.
h 1 Cor. 12. 7.
i Mat. 25. 23, 26.
k 1 Cor. 12. 26.

VERS. 2.

And that wee may bee deliuered from vnreasonable, and euill men, &c.

THe second materiall part of the prescript concerning our persons: wherein is, 1 the blessing to be prayed for; *deliuerance from, &c.* 2 The reason of prescribing. *For all men haue not Faith.*

And that we, &c. To our persons then, and not to our calling onely, belong the louing and reuerent regards of our people. So is the charge euery where; *l Haue them in singular loue*: See also 1 *Cor.* 16. 10. The ground of such reuerence, and loue, are our gifts, and calling: howbeit the function interesseth the person, and entituleth it to all due respects from the people: See 1 *Cor.* 4. 1. & 2 *Cor.* 5. 20.

l 1 Thes. 5. 13.

Vse. How acute is this age growne in coining distinctions aboue the rate of *Thomas*, or *Scot*; more then metaphysicall in abstractions. Our gifts and calling men contemplate as

Platoes

Platoes Ideas; them forſooth they reuerence; our perſons yet ſo contemptible, as ſcarce worthy to bee ſet with the dogges of their flocke. 1 Not ſo *Cornelius*, nor *Lydia*, nor *Gaoler*, nor *Aquila*, and *Priſcilla*, nor any that haue felt want, or taſted power and comfort of our miniſtery. In ſuch mens eyes, [m] *our feet are beautifull.* 2 As to the want of that experience, ſo to the infirmity of our perſons, may ſuch contempt bee imputed: wherein yet Gods wiſedome is obſeruable; therefore putting the [n] *treaſures in earthen veſſels, that the power might bee knowne* to bee of God. Not many Mighty, nor many Noble, according to the fleſh, are vouchſafed this high calling, to bee Gods Inſtruments and coworkmen to the Saluation of his people: 1 God would ſo prooue the obedience of his people: 2 Bring downe the high lookes of the proud: 3 Solace and recompence our outward abaſures.

[m] Rom. 10. 15.

[n] 2 Cor. 4. 7.

And yet they ſay, *Daniel* was ſonne of Nobles, *Iſaias* of the blood Royall, *Melchiſedecke* King of *Salem*, the ſonne of God, high Prieſt of our Profeſſion. And amongſt vs ſome of generous, of noble deſcent, who haue learned of *David*, to count it more honour to bee doore-keepers in Gods houſe, then to reigne in the Tents of vngodlineſſe; and highlier eſteeme the reproach of Prieſthood, then all the treaſures of *Ægypt*. Amongſt earthwormes onely holds the rule, *Dat cenſus honores.*

The bleſſing to be praied for; *deliuerance from vnreaſonable and euill men.* Thoſe, ſome interpret the vnbeleeuing among *Iewes*, as they are in like caſe ſpecified by the Apoſtle, *Rom.* 15. 31. ἄτοποι, thoſe are to them after the Grammer Etymon, men of no ſetled abode; *vaguing, or vagabund Iewes*: ſtory accords, how euery where they purſued the Apoſtle, and wrought him no ſmall danger. But what lets to extend it alſo to falſe brethren, profeſſing Chriſtianity? Certes the Apoſtle mentions his perils created by them, as well as from his owne Countrimen, 2 *Cor.* 11. 26. Enemies, no doubt, as abſurd, and troubleſome as any *Iudea* afforded: ſo much the more dangerous, by how much the more domeſtique, and intimous to the houſhold of Faith.

Deli-

Deliuerance he meanes, from their malice and trechery: But, if this were the lot of Apostles, and Euangelists to be pestered, and perilled from such, *What strange thing is it if it betide vs.* Our Sauiour foretold it as the common lot of all Ministers: Prophets, and men of God in all times, experimented it. *Ieremie* somewhere [o] bewailes it; somewhere [p] plaints of it, not without imprecation vpon the [q] authors. *Ezechiel dwels among* [q] *Bryars, and Thornes, amids Lyons, and Scorpions:* see 2 *Tim.* 2.

[o] Iac. 15. 10.
[p] & 18. 20. 21.
[q] Ezech 2. 6.

Reasons are some, common to vs with other Christians: 1 The [r] *enmitie* vnreconcileable betwixt *the two seedes*; exasperated by the Serpent to rage, against Ministers. 2 We [s] *run not With them to the same excesse of Riot.*

[r] Gen. 3. 15.
[s] 1 Peter 4. Ier. 15. 19.

3 There is in our Ministery something that exasperates: 1 [t] Open and plaine rebuke: 2 Denunciation of iudgement against exorbitants. But holds it in *Ecclesiâ constitutâ*, where Orthodox faith is professed: where Magistrates are nursing Fathers of the Church? *Resp.* 1 Not there as legitimated, or countenanced. Yet 2 there also, as in *Abrahams* family, which *Paul* makes [u] measure of our state to the end of the world. 1 [x] All are not Israel, that are of Israel. 2 And in Churches most reformed are found of this ranke of abiurd, and lewd men; some almost of *Elimas* his pitch, [y] *Enemies to all goodnesse.*

[t] Mar. 6. 17, 18
[u] Gal. 4. 29.
[x] Rom. 9. 6.
[y] Acts 13. 10.

Vse. So that no man should bee [z] mooued with afflictions of Ministers, so as to question either trueth of their Doctrine, or warrantableness of calling, or sincerity of their hearts, nor so much as imprudence, or indiscretion in their carriage, as from this ground: you know, or may know. 1 *Wee are thereunto ordained.* 2 That it hath beene lot of most Faithfull, and Wisest of Prophets and Apostles: 3 Causes also you see euident, corrupt hearts of hearers.

[z] 1 Thes. 3. 3.

2. Vs it doeth not a little solace, to meditate; we are hereby [a] sorted to Apostles and Prophets, conformed to the Image of our SAVIOVR, the Great Shepheard of the Sheepe.

[a] Matth. 5. 12.

3. Yet should teach vs [b] prudence and circumspection in all

[b] Mat. 10. 16. 2 Tim. 4. 15.

all our deportments. Prudence, I meane not surceasing seasonable performance of dutie, which cost *Ieremie* so [b] much *vnrest*; but 1 cautionateneſſe, of laying open our selues to iust quarrels of the contentions: 2 of casting our pearles to swine: 3 of [d] committing our selues to ouer-inward familiaritie of such as haue not approoued themselues faithfull.

[b] Ier.20.9.
[c] Mat.7.6.
[d] Iohn 2.24.

The qualitie of men thus maliciously bent against Ministers, especially deserues our notice, ἄτοποι, πονηροί.

ἄτοποι: Absurd fellowes, compact of meere incongruities: soleciſing continually in opinion, speech, action, whole life. Our English renders vnreasonable; whither they meane them, men whom no reason will satisfie; or as *Peter* and *Iude* describes them, meere sensualists, bruits, led with humour or sense against all reason; [e] *speaking euill*, saith *Peter*, *of things they vnderstand not*: as *Iude*, what *they* [f] *know naturally*, *therein corrupting themselues*. Saint *Paul* somewhere saith of them they are [g] διαφθαρμένοι τὸν νοῦν; and imputes to them no lesse then franticke demency. *Such vsually are the opposites of soundest Ministers.* *Ieremie* heauily bemoanes himselfe of such Aduersaries; himselfe a man that *had no dealings with any* [h] *yet* [cursed] *of euery one*. The siluer-Smith at *Ephesus* made a head of such good fellowes; voycing it as strongly as their Captaine against the Apostle, yet for the *more part*, [i] *not knowing why they were come together*. A great Politician washe amongst this absurd Crue, who could say, this [k] *way is euery where spoken against*. Wiser Reasons of opposing can few giue, that make insurrection against their Ministers.

[e] 2 Pet.2.12.
[f] Iud.ver.10.
[g] 2 Tim.3.8,9.
[h] Ier.15.10.
[i] Acts 19.32.
[k] Acts 19.32.

Their second stile is πονηροί; we may interpret after the Grammer Etymon; men desirous of trouble, procuring it to others, of iangling disposition; whose life is, as of Salamanders, in the fire of contention; perhaps led with that rule, Neuters are worst men in contentions, they loue to be in the brawle; but by their good will alwayes siding to the worser part.

Or whither, after common vse of the word, we vnder-

ſtand them men of vicious life, notorious lewdneſſe, ſuch you ſhall find vſually aduerſaries to the miniſtery. In long obſeruation, I haue ſcarce noted any, if but of ciuill deportment, that willingly would bee ſeene in ſuch quarrels, Indeed we read of *certaine* l *deuout women ſtirred vp againſt Paul*; but, who doubts? that deuotion was meere ſuperſtition.

l Act 13.50.

Vſe 1. m 1. Tim. 5. 19.

Saint *Pauls* Canon was, Let no accuſation be receiued againſt a Presbyter, vnder m two or three witneſſes; and thoſe he meanes *Legales*. Another runs thus; *Schiſmatici non ſunt audiendi contra Epiſcopos*: And why, I wonder, ἄτοπος and πονηρὸς, euery abſurd and lewd companion againſt a graue Miniſter? *Diſpereams*, if vpon examination, they be found other, that quarrell at Claſsicall Preachers. Lord, that the Sages of our Church would ſeriouſly thinke of it; our ſteeremen pittie their poore brethren, who climbe the Maſts, and draw the poope; beare burthen and heat of the day: how ſhould they doe their duetie with ioy, and the people bee framed to conforme in Religion?

2. Might reaſon preuaile with lewdneſſe and abſurdity, I would adde my aduiſe to theſe oppoſites. And yet the moſt hare-braind amongſt theſe abſurd fooles, would bee thought wiſe: The lewdeſt miſcreant, is affected with repute of honeſty. If *Paul*, if Gods Spirit can iudge, you are but abſurd fooles, lewd miſcreants, whoſoeuer maliciouſly oppoſe to your Miniſters, or ſeeke to entangle them in the ſnare.

For all men haue not faith. The Reaſon of preſcribing this petition on behalfe of their perſons, *q. d.* And maruell not we deſire your prayer for deliuerance; *for all haue not faith*, to reſtraine them from maligning the Doctrine, and Teachers of faith.

n Mat. 23. 23.

Faith, meanes he the morall vertue, *fidelitie*: That n acception of the word is not infrequent in Scripture; and thither bends the Antitheſis, *But God is faithfull*. Rather ſith the ſtreame runs that way, the vertue Theologicall; yet withall, ſuppoſe the other implied, *q. d.* All are not

not faithfully or indeed that which they pretend, and show for in faith. For that hee would bee vnderstood of men in the Church professing faith, I make no question. 1 Idle had it bin in the Apostle to minde this people of Pagans and such like, that they wanted faith; selfely they knew it: 2 Nor could their feare and discomfort, which in the Antithesis he anticipates, arise from any other, then children of the Church professing to believe.

Infidelitie is not all amongst Pagans: faithlesnesse is as much in the children of the Church: in many professing to beleeue; *many* [o] *beleeued in the name of Christ* when they saw his Miracles; *yet did not our Sauiour commit himselfe vnto them.* Durst not our Sauiour betrust himselfe with beleeuers? A thousand liues he might haue put into their hands, had they indeede beleeued in him. But he, who saw what was in them, discouered infidelity lurking vnder the vizar of professed faith.

[o] Iohn 2.23, 24, 25.

Want of imperate Acts of faith euidence it: thus number them: 1 [p] Puritie of heart and life: 2 [q] loue of God, his ordinances and children: 3 Deuotion. 4 [r] Confession. 5 [s] Workes of Charity and Mercy, &c. where these are not, be bold to say there is no truth of faith, be vaunts neuer so confident of *Abrahams* παρρησία. Saint *Augustine* wrote comfortably *de perseuerantia sanctorum*; there is a Script bearing title *de Apostasia sanctorum.* Stuffed with Examples, of many supposed to haue reuolted from faith. But it would be enquired, whither these *who* [t] *went out from vs,* were euer truely *of vs,* whither these, who reuolted from faith, had euer any more then the show of faith: in Scripture men beare names of what they *show*, and are not. *Quest.* Then what loose they? *Resp. That which they seemed to haue:* the show of faith, pietie, sanctitie, they carried in the Church. I say not all Scriptures, or instances may thus bee explained: yet doubtlesse many.

[p] Act. 15.9.
[q] Gal. 5,6.
[r] 2 Cor. 4.13.
[s] Iam. 2.14, 15, &c.

Vse 1.

[t] 1 Iohn 2.29.

But the more ought we to blesse God for specialty of his grace to whom he hath giuen truly to beleeue in him. For [u] *being, liuing, moouing,* for sense and reason, for [x] *food*

[u] Luke 8.18.

2.

[x] Acts 17,28. & 14.17.

and raiment, for raine and fruitfull seasons, I cannot but
y Psal. 8. 4. bleſſe God, and admire his goodneſſe. *Lord* y *what is man that thou art ſo mindfull of him?* yet theſe are common to
me with heathen, many with Bruits. For meanes of ſalua-
z 1 Iohn 5. 20. tion, and z *minde to knowe him*, my heart is more enlarged
to praiſe his mercy; yet theſe are common to me with hy-
pocrites in the Church. But that he hath bleſſed the meanes
to my ſoule, to worke true faith, & repentance vnfained,
now *thankes be to God for his vnſpeakeable gift*: who can ex-
preſſe the noble acts of the Lord, or ſhew forth all his do-
ings? once I know 1 my merits no more then others;
my demerits, haply, as great as others 2 the ſame meanes
of faith vouchſafed to the faithles, but bleſſed vnto me to
make me faithfull. 3 Impediments in mee and oppoſites
to faith, as ſtrong as in another; 1 *blindneſſe of minde*,
to conceiue the myſteries of his kingdome: 2 *pride of
reaſon*, ſcorning to ſubſcribe to anies *Ipſe dixit*, to reſt on
naked authority, bare teſtimony of God himſelfe: expect-
ing argument and demonſtration to euidence concluſions
Theologicall, yea articles of faith. But bleſſed be God,
who hath *ſubdued theſe high thoughts to the obedience of
Chriſt*; when thouſands of others are ſhut vp vnder vn-
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For all men haue not faith. Perhaps *Paul* meanes to point
them to the fountaine of this lewdneſſe and abſurdity, in
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a 1 Pet. 2. 3. *Lord of glorie.* Did men believe? had they euer a *taſted
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Faithleſſe, Infidels, and no better they ſhall euer be to
me, whom I ſee maliciouſly bent againſt the perſons of
their faithfull Paſtors.

VERS.

VERS. 3.

But the Lord is faithfull, who shall stablish you and keepe you from evill.

THE words seeme intended to preuent the feare might arise in this people, from meditating their owne danger in the Apostles; as also the intermingling of false brethren, faithlesse beleeuers with the Churches of God. Though that bee true: you as I, may iustly expect vexations and perils from such; yet bee not dismayed: *God is faithfull, who will stablish you, and keepe you from evill.*

In which comfortable speech of the Apostle, two things to be obserued. 1 The Blessings, as arguments of comfort, propounded. 2 Next the ground of the blessings; *Gods fidelitie.*

The blessings two, both acts of the Lord towards his children. 1 *Stablishment*; that vnderstand their firme setling in gracious goodnesse, so as vnmoueably to persist therein without defection: compare 1 *Cor.* 1 8. *Act.* 11.23 *Eph.* 3.16,17. and that excellent parabolicall expression of it, *Mat.* 7.25.

2 Cautelously vnderstand it: 1 Shakingsand wauerings in the very purpose may befall vs by violent blasts of temptations, *Psal.* 73.2.13.

2 Intermission of the exercise of grace may betide vs: yet *semen manet*, 1 *Iohn* 3.9.

3 Particular fals we are not exempted from; not *Peter* himselfe, a rocke for firmenes, yet from prolapsion, whole falling away, 1 *Iohn* 5.18.

3 Thus its conueied: 1 Comforts are proportioned to the measure of Afflictions, 2. *Cor.* 1.5. *Rom.* 5.5. 2 The sweetnes tasted in gracious courses glues vs fast to goodnesse. 3 And the Lord addes continually to the graduall quantitie of our gifts, *Mal.* 1.6.

4 Persons to whom the blessing belongs, you shall obserue

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4 Perſons to whom the bleſsing belongs, you ſhall obſerue

d Prou 8.14. ſerue thus qualified: 1 None more *d timorous of their owne infirmitie*: 2 nor more watchfull againſt occaſions of reuolting: 3 nor more *e* carefull to vſe ſanctified meanes of confirmation,

e 1 Iohn 5.18.

2 The ſecond bleſſing, argument of comfort; *Preſeruation from euill.* *Queſt.* of paine? or fault? *Reſp.* Κάκον, ſometimes denotes euill of penaltie, as well as of ſinne; πονηρὸν, neuer but euill of fault: whither hee meanes maſculinely *that euill one*, the diuell, as 1 *Iohn* 5.18. *Eph.* 6. 16. *Mat.* 13.28. or rather *euill worke*, as 2 *Tim* 4.18. is no matter of curious inquiry: this latter I rather thinke. Nor neede we anxiouſly diſpute, whither from the wickednes of others, that is the miſchieuous plots deuiſed by their malignity to enſnare vs; or from our perſonall wickednes: though hereto I rather incline; ſee *Gen* 20.6. *q.d.* The Lord ſhall ſo *put his feare into your hearts that you ſhall neuer depart from him*, *Ier.* 32.40.

1.

2. Meanes he 1 that we ſhall not at all be tempted? *Reſp.* Not ſo, *Gal.* 6.1. *Luc.* 7.22.32. yet not led into temptation. 2 That in no particular we ſhall ſin? *Reſp.* Nor that, *Iam.* 4.1. *Eccl.* 7.22. but that we ſhal not ſinne vnto death, 1 *Iohn* 5.18. The *euill one toucheth vs not tactu qualitatiuo*: ſo as to alter vs from our gracious diſpoſition and propenſion to goodneſſe. *Caietan.*

2.

3. Thus its wrought: 1 violent temptations not permitted where the Lord ſees vs infirme, 1 *Cor.* 10.13.

f Apoc. 3.10. 2 We *f taken from the temptation*, as *Henoch*, leaſt the malice of the times ſhould change his minde.

3 Power giuen ſufficient to ſupport and ouercome, where tempted, 2 *Cor.* 12.2. *datâ reſiſtendi virtute.*

4 Sanctitie of affection is giuen, and abhorrence from admitting thought of foule ſinnes; *ſanitate affectionis.*

Occaſionis ſubtractione. 5 Occaſion and opportunity withholden, where temptation hath preuailed to procure conſent and purpoſe. *Legantur ſuauiſſima Bernardi elegantia de triplici miſericordia & quatuor miſerationibus. Item de fragmentis Septem miſericordiarum, Serm.* 3.

6 And where we fall, the Lord raiſeth that we periſh

not:

not: 1 either our owne g heart smites vs: 2 or some outward h affliction reclaimes vs: 3 or some i *Nathan* sent to rowze vs.

Thus qualified are the men to whom the priuiledge belongs. 1 They k *keepe themselues*, vsing all holy meanes of preseruation: l *prayer*, m *humiliation*, &c. 2 Are watchful, none more, against occasions. 3 Specially against their *owne sinne*, that whereto they are by nature or ill custome most inclinable, *Psal.* 18. 23. And of the blessings themselues, and particulars belonging to explication of their nature, thus farre.

The ground and foundation of them, shewing certainty of their performance to vs, is *Gods fidelity*. That vnderstand the Lords constancy and trueth in performing his promise and couenant. As *if our establishment in grace and preseruation from damning sinnes, were among the blessings conuaied in the Couenant of grace*. Nothing is more plaine. See 1 *Cor.* 1. 8, 9. 1 *Thes* 5. 23, 24. *Ier.* 32 40. 1 *Ioh.* 5. 18. *Iohn* 17. 15.

Amongst the n better promises whereupon the new Couenant whereof Christ is mediatour, is established, you may number these eminent. 1 Remission of sins. 2 o Enabling in acceptable maner to performe our restipulation: 3 p Confirmation therein: 4 q Restraining the powers of Hell from effecting our ouerthrow. 5 Gods owne r safe guarding vs to the profession of the purchased inheritance, &c.

That me thinkes, amongst the many impertinent questions raised in this curious age, none is more idly moued, then that of Saints perseuerance. Doubtest thou, whither Gods called according to his purpose shall persist in their gracious estate? Turne Atheist, and make *quare* too whether God be faithfull who hath promised; or of his power, whither he be able to doe it. But Controuersies I meddle no more with, they are too tyresome: I could else minde you of their incongruous explications, and absurd euasions: as that they suppose vessels of wrath for the time iustified and sanctified: when yet *Paul* makes these

g 2 Sam. 24. 10
h Psa. 119. 67. 71.
i 2 Sam. 12.

4.

k 1 Iohn 5. 18.
l Psal. 19. 13.
m 1 Cor. 9. 27.

n Heb. 8. 6.

o Ezech. 36. 27
p Ier. 32. 40.
q Mat. 16. 18.
r 1 Pet. 1. 5.

graces peculiar to the predestinate, & as seuerall to them, as glorification, *Rom.* 8. 30. 2 Next, that they distinguish totall, and finall relapsing in the question referred to the Elect; into whom they imagine whole losse of these fauours may fall for the time, as when sinne mortall seizeth them; yet the losse to be in such recouerable, that so the purpose according to election may stand. When yet by *Pauls* rule whosoeuer fals totally, fals finally, and its impossible he should be renewed to repentance, *Heb.* 6 4 6. 1 *Iohn* 5. 18.

2. But whither I should more pitie or chide the passionate and perplexed fears of Gods children, I can scarse resolue. Who gazing to astonishment vpon 1 might of Aduersaries: 2 strength of Temptations: 3 small measures of Grace: 4 Interruptions of exercise: 5 partiall decaies: 6 weake feelings of fauours, with the like, grow too too wauering in faith of perseuerance; yet lies Gods faithfulnesse and truth to gage for it. 1 *his promise and oath,* [t] *those two immutable things,* wherein its impossible for God to lye: 2 Nor can we bee ignorant, how [t] *able he is to doe exceeding abundantly aboue all that wee can aske and thinke:* that he [u] is stronger then all who hath giuen vs to Christ; that wee [*] are garded by that Almighty power through faith to saluation.

[t] Heb. 6. 18.

[t] Eph. 3. 20.

[u] Iohn 10. 29.

[*] 1 Pet. 5.

For sinne and shame, why, are we faithlesse? Are they mighty that oppose? *Resp.* Yet the Lord aboue is mightier: Greater is he that is in vs, then he that is in the world, 1 *Iohn* 4. 4. *Iohn* 10. 29. 1 *Pet.* 1. 5.

Are temptations violent? *Res.* Yet [x] knowes God how to deliuer: hath promised support, 2 *Cor.* 12. 2. & 1. *Cor.* 10. 13. And in those that haue yet befalne vs, we haue experimented it: Is the Lords hand shortned?

[x] 2 Pet. 2. 9.

Strength small? *Resp.* The greater shall bee the glory of our supporter. 2 *Cor.* 12. 9. *Its all one to the Lord to helpe with much or with no power,* 2 *Chr.* 14. 11, the little strength we haue, God shall make victorious, *Apoc.* 3. 8.

Obedience interrupted? *Resp.* Blame thine owne inuigilancy: churle not at him, who by permitting to feares

and

and iealousies, chastens it: yet cast not away thy confidence, y *Cart shall spring afresh*; thou shalt rise more vigilant, circumspect, zealous to make amends for former aberations: the ioynt where its broken, when well set, growes stronger: see also 1 *Iohn* 2. 2.

y Psal. 4. 10. *August ad* Rom. 8. 28.

Decaies in measure of fauour? *Resp.* Bewaile it, and hereafter shun the occasion. But there is who heales such breaches, and hath ordained wherewith *to* [z] *repaire* them: when pride, and contempt of weake brethren, and presumptuous confidence are chastened, and humility againe succeeds, the Lord shall restore thy measures as at the first; cause thee to *doe thy first workes*, and make them *more at the last then aforetimes*.

z Eph. 4. 12.

Small feelings of fauour? *Resp.* Walke wee by sense? why not *rather* [a] *by faith?* as [b] Christ, and *Dauid* his type, against sense holding the conclusion, *God is their God*: who but beleeues what he feeles? Its the speech & profe of glorious faith, *Though he kill me, yet Ile trust in him*, *Iob* 13. 15.

a 2 Cor. 5. 7.
b Psal. 22. 1.

That nothing might be wanting to our comfort, in holding fast the hope that is set before vs, God hath couenãted not onely for the blessings, but for the cõditions that concerne vs; to cause *vs to walke in his statutes*, to *support*, *to restore*, *to pardon*, without all nay from Satan and our own weaknes, to *set vs in possession* of the purchased inheritãce.

The Lord is faithfull. But Atheists none deliberately question it. Its his perpetuall stile: the faithful God which keepeth couenant, and mercy, *Deut.* 7. 9. *Dan* 9. 4. Not a word goes out of his mouth but exactly is performed: see *Ios.* 21 45: & 23. 14. 2 *Chro.* 6. 14, 15. 2 *Kin.* 10. 13. Circũstances exactly kept: compare *Gen.* 15. 13. & *Exo.* 12. 41. As his mercy extends not to good onely but to the froward, oft his faithfulnes to them that deale perfidiously in the couenant: see *Rom.* 3. 3, 4 morall vertues of men are all in God *eminenter*: our faithfulnesse, and other vertue, what are they but raies of that Sunne? Explication we neede here rather then proofe.

Where is the promise of his comming? *Resp.* Pieuish Atheist: I must he needes acquaint thee with the [d] times?

c 2 Pet. 3. 4.
d Acts 1. 7.

in

in an houre thou thinkest not of, he shal come to take vengeance of such scoffers. 2 And where is thy Reason? vanish I suppose, with thy religion. Else thou wouldst see the inference absurd: he yet comes not, therefore will neuer come.

When the performance of those *promises of this life, and that to come* made vnto godlinesse? *Resp.* Take them with their intended *modus*, exactly they are performed. 1 Temporalities not promised absolutely, but with limitation to expediency; with g *exception of the Crosse*, and reseruation of power to the *promiser to* h *chasten delinquencies* of his children: 2 performance not intended alwayes after the letter, but *in the equivalent*: disiunctiuely vnderstand those promises, either the *particulars*, *or something* i *better*; if not peace, yet patience: if not wealth, yet contentment: so God breakes not promise, but changeth *in melius*: see *supra*.

Vse 1. Build we our selues firme in expectation of all good things promised, so as they are promised, seeme nature and ordinary course neuer so crossing to the performance. So did k *Abraham*, whose children we are, while we walke in his steps: the eye of faith sees farther then the meanes; in spight of crosse meanes, hold firme expectation of the promise.

There are foure degrees of Confidence: 1 where are meanes competent and sufficient: 2 where meanes weake, and in eye of reaso disproportioned to the effect. 3 Where are no meanes. 4 Where meanes are opposite, and strongly repugnant to the promise. Giue me that faith that rests on naked promise of God; and thinkes it potent to breake thorough all impediments.

Next in prudence weigh, 1 the promiser hath reserued in his own power, times and seasons; 2 choise of meanes: 3 chooseth oft vnlikeliest meanes, 4 performes sometimes without meanes: 5 sometimes by meanes extraordinary: 6 and whiles against meanes.

This is amongst the diuine vertues which admit resemblance in the Creature; part of that holinesse, wherein the Lord requires his children to resemble him. The faith-

e Luk. 12. 46.

f 1 Tim. 4. 8.

g Mar. 10. 30.
h Ps. 89. 31. 32.

i Mar. 10. 30.

k Rom. 4. 18, 19 & 12.

faithfull and true God ownes, not perfidious children.

Mans fidelity hath a twofold relation: 1 to God. Not onely God bindes himselfe to vs, by promise becomming our debtor; but we to God haue couenanted, vowed obedience. Lord how ready are we, failing of what we seeke, to charge God foolishly? when either 1 we mistooke the quality or manner of the promise: 2 else, a thousand to one failed in our restipulation.

2 To man; and bindes l *With losse to support credit of fidelitie.* Oh tell it not in *Gath* that our Christians are as *Ieremies Iewes:* m *Euery brother will supplant*; euery man deceiue his neighbour: when shall that golden age returne, that the Argument may againe proceede? *Sacerdos est; non fallet: Christianus est; non mentietur.*

l Psal. 15. 4.

m Ier. 9. 4, 5.

VERS. 4.

And wee haue confidence in the Lord touching you, that you both doe, and will doe the things which wee command you.

THe second euidence of *Pauls* loue, confident perswasion of their constant obedience; for its charity that thinkes no euill; belieues all good things of him it embraceth: yet withall, conceiue the words haue connexion with the former: this, as I apprehend; they specifie reason of *Pauls* applying former comfort vnto them: their due qualification: what that is, if you aske; Its their *obedience* to their Pastors commanding according to God.

So that in the words are two things obseruable: 1 *due qualification is required in all them to whom those priuiledges of Gods fauour belong.* The rule of the Law here also holds; *priuilegium transit cum personâ:* wherefore in your reading obserue with mention of these blessed priuiledges vsually connexed either 1 limitation, 2 *Tim.* or 2 condition, *Acts* 2. 38, 39. 4 or description of persons

sons capable, *Gal.* 6. 4. or exclusion of others, *Apoc.* 21. 7, 8.

Vse. *Dolosus versatur in generalibus*: Wee I know not how sophisticate, and gull our selues with onely supposed vniuersalities. Christ died for all: propitiats *for the sinnes of the* n *whole world.* I am perswaded, that death it selfe saues not so many in the Church, as the mistake of the sentence occasionally damnes. For all, thinke you, without exception?

n 1 Iohn 2. 1.

What for vnbeleeuers and impenitents? if you would heed it, you shall finde *many* sometimes denotes *all*; and *all* onely o *many*. And the world for whose sinnes Christ propitiated, is not the *world that lies in wickednesse*, but *mundus credentium*, the world of beleeuers, as Saint *Austin* long since interpreted. Christ is *Author of salvation to them* p *that obey him*; *gaue* himselfe *a price of Redemption for many*: euen *so many onely as beleeue in his Name*, *Iohn* 1. 12.

o Rom. 5. 19.

p Heb. 5. 9.

2 The speciall qualification here insisted on, is *doing*, *constant doing of what is commanded*, whither immediately or mediately by God: if that trouble any, that *Paul* after blames them for not obseruing his ordinance, and thence grow doubtfull how hee professeth perswasion of their present and future obedience; Thus he may satisfie himselfe.

1 Howsoeuer there were some amongst them, if not refractarie, yet neglecting; yet the many or more part heedfully obserued the Apostles iniunction. 2 or, though in some particulars they were blame-worthy for inobedience, yet in the maine they were vniuersally regardfull of what was inioyned. 3 Or, though their present doing was in particulars defectiue, yet confident he was for the future, vpon new admonition, they would supply what was yet wanting.

But *obedience* hee *points vs vnto as the necessary qualification of them, who shall partake the promises*: see, *Mat.* 7. 24. *Iam.* 1. 25, *Heb.* 5. 9. The Nature of it thus conceiue. Its 1 doing what it commanded: 2 therefore because it

is

is commanded; or as some specifie, *intuitu præcepti*: or as Saint *Peters* phrase is, for q *conscience of God.* To which if you adde that its vniuersal, in all things commanded. 2 And constant, if not without interruption, yet without whole giuing ouer, or surceasing the course; ye haue what characterizeth you r to adoption, and euidenceth your interest to the priuiledges of Gods people.

q 1 Pet. 2. 19.

r 1 Pet. 1 14.

Oh, saith the Lord not without much show of passion, that there were such a heart in this people. *Deuteronomie* 5. 29.

Vse.

What a face of religion and deuotion put they on in *Ezechiel? They sit before thee* s *euen as my people*, so complementing with the Lord and his Church. *Faces*, onely these are in pietie.

s Ezech. 33. 31.

2 *Goe thou neere and heare all that the Lord our God* shall say, and speake thou vnto vs, wharsoeuer the Lord shall speake vnto thee: and wee will heare it, and doe it. *They haue well said, all that they haue spoken.* But ô that there were such a heart. *Deut.* 5. 27. 29. Voyces these are, as Nightingales, *præterea nihil.*

t Deut. 5. 27. 28

3 *Loe, thou art vnto them, as one that hath a very louely song, of one that* u *hath a pleasant voyce, and can play well on an instrument.* So tickles it the eares in the hearing, yet vanisheth all with the sound. *Asses*, to thinke eares onely make a Christian. See *Iam.* 1. *Rom* 2.

u Ezech. 33. 32.

4 The earth is filled with the knowledge of the Lord, as the waters that couer the sea. Lord, that our obedience were in any proportion answerable: how should the Lord delight in doing vs good. But were our braine-pan as large, as the long bild-birds, and fraught with profoundest knowledge, what should all auaile vs, without obedience, except to aggrauate our condemnation? *Iohn* 13 17. 1 *Iohn* 2. 3. *Iohn* 9. *Iam* 4 *vlt. Priuilegia* they say are *paucorum*; if obedience bee the qualification, these blessed priuiledges belong not to many, no not children of the Church.

Especially, if ye shall notice, how euen this qualification is further qualified. Three particulars, you may therein note:

note. 1 That its preſumed to be *perpetuated, for the future.* See *Rom.* 2.7. *Gal.* 4.18. & 6.9.

Yet 1 pardon wee muſt pray for all interruptions in our courſe; its well if wee can ſay as *Paul*, *velle adiacet. Rom.* 7,18. And if with full purpoſe of heart, wee cleaue vnto God, *Actes* 11.23. endeauouring in all things, at all times, to keepe a good conſcience. *Actes* 24.16. *Heb.* 13.18.

2 Slackings there befall vs ſometimes of firmeneſſe in the purpoſe, and languiſhings in the endeauour. There was a man deare vnto God, a man after his owne heart; that had almoſt changed his reſolution. *Pſal.* 73. 2. Yet almoſt was betweene. But a man deliberately, and wholly failing in his purpoſe, and endeauour of conſtant obedience; I finde not one amongſt the many thouſands of Iſraelites indeed.

Vſe.

Oh *Ephraim*, what ſhall I doe vnto thee? Oh *Iudah*, how ſhall I intreat thee? For your * goodnes is as a morning cloud, and as the early dew ſo goeth it away. *Atque vtinam ne in nemore pelio*, x *yee did runne well*: for a while yee ſeemed to reioyce in the light, *Who hath let you ſtill to obey the trueth*; this is not the perſwaſion of him that called you: but I ſpare you.

* Hoſ. 6.4.

x Gal. 5.7.

Into foure rankes, we may range all the children of the Church. 1 Some that neither doe, nor will doe: See *Ier.* 6.16. & 18.12. Their ſpeach is not more deſperate, then their ſtate. 2 There are, who ſay they will doe, but doe not, *procraſtinatores.* And yet τὸ νῦν the preſent moment is onely ours, to be reputed the onely ſeaſon of ſaluation, 2 *Cor.* 6.2. *Hebr.* 3.13. 3 Some that doe, but will not, ἀθετοῦντες. *Matth.* 13.21. they looſe what they haue wrought: 2 *Iohn* 8. And better they had neuer knowne, or ſet foot in the way of righteouſneſſe. 2 *Peter* 2.21. 4 Hope for ſaluation is of them onely, who doe, and will doe. *Rom.* 2.7.

I ſay as our Sauiour, remember *Lots* wife. *Luke* 17.32.

y 1 Pet. 2.3.

1 If euer yee y haue taſted how *gracious the Lord is*, that ſweetnes ruminated will animate to perſeuerance. 2 Succour

cour thine owne weakeneſſe, with meditation of the 2 reward. 3 Dull languiſhing of fleſh, rouſe with that affright of the Apoſtles. *Heb.* 10.26. 2 *Peter* 2.20,21. 4 And thus thinke alſo, why ſhall I looſe, what I haue wrought? *Eze.* 3.20. *Gal.* 3,4. 2 *Iohn* 8.

2 As its perpetuated to all time, ſo *enlarged to all iniunctions; qua* is here equiualent to *quacunque.* The vow of *Iſrael, Exod.* 19.8. well pleaſed the Lord: *Deut.* 5.28. but oh that there were ſuch a heart. It muſt be, if euer we thinke to enioy our God, to ſhare in theſe priuiledges of his people. See *Pſalm.* 119.6. *Iames* 2.10. *Matth.* 5.19. *Luke* 1.6.

As Naaman, ſo moſt Chriſtians; [a] *Lord bee mercifull vnto me in this,* our obedience is moſt what with reſeruation. [b] *Herod in many things obeyes* the Baptiſt, but muſt be borne with *for Herodias.* The refuſe of the cattell, the raſcall people *Saul* deſtroyes, but [c] *the beſt and fatlings, are reſerued for Sacrifice.* Hypocrite; for meant he, trow you, to ſacrifice *Agag? Mutato nomine de te narratur,* not *fabula,* but *hiſtoria.* Wee alſo haue our fatlings of ſinnes; our fatlings from diſobedience. Herein the Lord muſt bee mercifull vnto vs: we reſolue to be cruell to our ſelues; forgetting the wiſe mans counſell, *Miſerere animæ tuæ bonum faciens.* Theſe rules let vs remember.

Vſe.

a 2 Kin. 5.18.
b Mar. 6.20.
c 1 Sam. 15.9. 21.20.

1 On paine of damnation, the charge lyes on vs to ſtretch our obedience, as farre as our knowledge. *Iohn* 13 17. *Luke* 12.47. In ſome particulars, *latet quod iuſtum eſt.* Yet for ſuch, [d] *ignorances were ſacrifices offered*; and *Dauid* prayes, *cleanſing for ſecret ſinnes*: both intimate our ſinnes of inuincible ignorance to be damnable in the merit; how much more thinke you our ſinnes of knowledge. Yet pardon may be hoped for ignorances; not ſo for habited, or cuſtomarie ſinnes of knowledge.

d Num. 15.24, 25,26,27.30.
e Pſal. 19.12.

2 Willing ignorance, is *quoad reatum,* knowledge *interpretatiue.* What thou maiſt know to bee duetie, and wilt not, God interprets thee to know: the omiſſions he will impute, and puniſh as omiſsions of knowledge. Wherein we loue to ſinne, therein we loue alſo to be ignorant:

[a] Heb. 12.2.

rant: loath are we to heare what may conuince; wrangling againſt apparent demonſtrations, to hold our concluſion. But bleſſed be *the obedient eare*, the humble and teachable ſpirit.

3 Which we command you, he meanes, I warrant you, *Secundum Deum.* But intimates, that *our obedience muſt bee extended to the commands of Gods Miniſters, and not onely to the Lords immediate impunctions.* Gods [f] Miniſters vnderſtand after *Pauls* phraſe; Magiſtrates ciuill, and Eccleſiaſticall, whom the Lord hath inueſted in power of iuriſdiction.

[f] Rom. 13. 4.

Their regular iniunctions, you may obſerue to bee in a threefold difference: ſome that are ſo theirs, that they are firſt the Lords, in expreſſe tearmes preſcribed by him; as in thoſe prohibitions of murther, adultery, theft, preſcripts of ſanctifying the Sabath, &c. Of theſe ſaith *Paul*, [g] *Dominus, non ego*, 2 Some, whoſe generall principles, are immediately the Lords. Yet determinations of particulars are from men, by apparent deductions from thoſe grounds: of theſe the Apoſtle, [h] *Ego non Dominus*, and yet thinkes hee harh therein Gods ſpirit to direct him: The ſpeach is remarkeable. 1 *Cor.* 14. 37. *The Prophet and ſpirituall man, muſt acknowledge the things which* Paul *writes, to be the commandements of the Lord.* Mediately, you muſt vnderſtand, becauſe congruent to the principles by him deliuered. 1 Elſe how ſhould, I ſay not the ſpirituall man, but the Prophet, know what the Lord immediately reuealed to the Apoſtle? 2 Nor is it probable, that what *Paul* ſpeakes for matter of order, and decencie in the aſſemblies, was immediatly, and expreſſely deliuered him by ſpeach, or reuelation from the Lord. For, why? When they haue ſuch apparent, and eaſie deduction from generall principles. Reuelations are not multiplied vnneceſſarily: yet ſuch *Paul* ſtiles the *Commandements of the Lord.* 3 A third ſort, which occaſion onely, or accident cauſeth to be preſcribed: deduction whereof from generall principles, ſaue only in caſe of that occaſion, or accident, the acuteſt ſhall not ſee. As when [i] *abſtinence from blood, and*

[g] 1 Cor. 7. 10.

[h] 1 Cor. 7. 12.

[i] Act. 15. 20.

and strangled is enioyned, after abrogation of Leuticall Law. Who can shew mee ground of equity out of which, such abstinence is directly deducible? Marry, inasmuch as the vse grew accidentally scandalous, necessary was the iniunction of abstinence: for its *lex charitatis,* to neglect vse of my Christian liberty, where is perill to offend my weake brother: like must bee thought of all prescripts of Magistrates, for publique good, for order, or *decorum,* whose acting is not repugnant to the Law of God, though perhaps we see not that publique good, nor order, nor *decorum*: yet lyes the bond vpon Conscience therein to submit our selues, as *Peters* phrase is, [k] *for the Lords sake*, because hee hath Commaunded obedience to the Magistrate.

[k] 1 Pet. 2. 13.

Is it not pitty to see honesty grow libertine? Yet best men haue their taint that way. Men that *as* Zacharie *and* Elizabeth [l] *walke in all the iustmediat commandements, and ordinances of God without reproofe,* yet to iniunctions of Gods Ministers, are too too refractary. As to ciuill ordinances for common good, so to Ecclesiastique ceremonies, in themselues lawfull, specially opposite: for where hath God commanded them?

Vse.

[l] Luke 1. 6.

Resp. 1 And I aske, where hath God forbidden them? 2 Hath hee not commanded in things lawfull to obey the Magistrate? 3 They are Gods commandements, not onely which in so many words are prescribed, but what are from generall grounds deduced. 4 Yea occasion and accident makes indifferent things, otherwise arbitrary, yet in that case [m] *necessary*, especially where authority interposeth to inioyne. 5 And what if we see not order, *decorum,* edification, publique good in the obseruance? Are they wanting therefore? Why are wee curious? Are the things lawfull in themselues? There must our inquiry stay. So thought [n] *Rechabites*; whom for obedience so seemingly blind, the Lord commended and blessed.

[m] Acts 15 28.

[n] Iac. 25. 18. 19.

We are loth to be, or to be deemed men vnqualified to partake Gods promises. Its obedience that qualifies, obedience to not onely what God immediatly prescribes,

but to whatſoeuer his Miniſters inioyne according to God. Will you ſay? If Apoſtles? *Reſp.* 1 *Siluanus* and *Timothee* were not Apoſtles. 2 And the charge is extended to all whoſoeuer hath the ouerſight of vs. *Heb.*13.17.

VERS. 5.

And the Lord direct your hearts into the loue of God, and into the patient waiting for Chriſt.

THe third teſtimony of *Pauls* loue, his prayer to God for them: yet conceit not here *diſſolutas ſcopas.* Reference is of this prayer, as of former teſtimonies, to the maine of their comfort. And as I conceiue, points them to the meanes of their eſtabliſhment, and preſeruation, meanes then which none are more potent: 1 Loue of God. 2 Patience of Chriſt: which becauſe they are out of the compaſſe of natures power, *Paul* prayes to be giuen them.

1 In the prayer it ſelfe two things obſeruable: 1 The generall matter *direction*, or ſetting ſtreight their auerſe, and crooked hearts. 2 Whereto, if you aske; to the 1 *Loue of God*, and 2 *Patience of Chriſt*, meanes moſt auaileable to their eſtabliſhment, and preſeruation.

The Lord direct your hearts to the loue of God; 1 As if *the heart of man in nature, Were auerſe from the loue of God*; 2 And as if *in the regenerate remained ſome part of naturall auerſeneſſe from it.*

De primo: ○ *Haters of God*, wee read more then once in Scripture; perhaps conceiting it the ſtile of ſome extrauagants in nature. That may well be, in the meaſures and notorious expreſſions; howbeit, preſents vs with what euery mans nature inclines vnto.

○ Rom.1.30.

It hath beene queſtioned, whether hatred of God the chiefe good, be poſſibly incident into mans nature.

Reſp. Nothing preſented and apprehended vnder the notion, and reaſon of goodneſſe, can be hated; ἀγαθὸν hath the

the name of drawing all things to it, the definition, to bee what all men, all things deſire. Howbeit, the chiefe good apprehended as euill, may, vnder the fancied notion of euill, bee hated; as the greateſt euill is loued, preſenting it ſelfe vnder the notion of good.

The greater queſtion is, whether nature afford not ſome loue of God, nature, I meane, fallen, vneleuated aboue it ſelfe, and vnaltered by grace.

Reſp. A queſtion harder then at firſt ſight it ſeemes, and which hath, as much as many, vexed Schoolemen. For my part, I eaſily ſide with them, which hold, that God is not, nor can bee loued aboue all, neither *intenſiuè*, nor *appretiatiuè*, neither as Author of nature, nor as giuer of ſupernaturall beatitude, without grace ſupernaturall.

The reaſon is pregnant, becauſe ſuch meaſure of loue to God, endures no inordinate motion, or action againſt the Law of GOD. Which rectitude, if wee place in Nature, wee fruſtrate Grace, and directly contradict the Apoſtle. *Rom.* 8. 7.

But whether there may not be in nature ſome motion, or affection of loue to God, a little other then concupiſcentiall, is not ſo eaſily reſolued.

Bernard thus ſpecifies degrees of louing God by their ſeuerall motiues, or, as they terme them, formall reaſons. 1 When wee loue God, *vt bonus ſit nobis*, that he may doe vs good; this loue is meerely concupiſcentiall, or as you may ſtile it, mercenary; the ſo louer, intends his owne benefit onely, and more loues himſelfe then God. 2 When we loue God, *quia bonus fuit*, becauſe he hath done vs good, and heaped his benefits vpon vs, this iſſues from gratitude. 3 When we loue God, *quia bonus in ſe*, contemplating the amiable excellences which dwell in the Deity. May not ſome of theſe fall into nature?

1 There is a merit of loue [p] palpable by nature. 2 Nature may eaſily be wrought to confeſſe *debitum*, a debt, and obligation of louing.

3 There is, or may bee wrought vpon nature, knowledge of Gods not onely exiſtence, but louely attributes;

[p] Act. 17. 27, 28 & 14. 17, 28.

q Rom. 1. 20.

q Power, Wisedome, Iustice, Mercy, Goodnesse, &c. Can a morall naturalist seriously contemplating them, choose but be enamored of them, and desire to enioy him whose essence, at least endowments, he apprehends so excellent? *quære.* Or may not a man so louing God, be acknowledged to loue him a little more then concupiscentially?

4 Hope of God, and desire to enioy him some report of some Heathens. *Eus enim miserere mei*; If it were the speach of *Aristotle* dying, and his speach directed, not to the creature, but to him, whom else where hee confesseth superiour to all transcendents, was much; and no small euidence of such loue as we enquire of.

r Gal 5. 22. 2 Tim. 3. 4.

Marry, if the question bee of that dilectation, or loue of God, which they call *charitatiuam*, whereby God is loued for himselfe aboue all, and our neighbour for God, thats doubtlesse *fructus spiritus, non naturæ*: the r fruit of the Spirit not of nature; its louer of pleasures more then of God. And of charity so strictly taken, would the Apostle be vnderstood.

Vse.

Why question wee it, or endeauour to proue natures auersnesse from it, so in all things euident? And not rather deplore the horrible deprauation of our nature, by meanes of the fall. Thereto set thy selfe apart in serious meditation, and thinke it begins to vanish, where its feelingly bewailed.

2 Thes. 1. f 2 Cor. 10. 5.

2 But are remaines of it in the regenerate? *Resp.* 1 Else *Paul* had neuer prayed God, to continue more, and more to rectifie the hearts of this people thereto, whom hee so euery where acknowledgeth eximious in grace. 2 And, witnesse the many f extrauagant thoughts, desires, purposes, exorbitant attempts, and actions so contrariant to the Law of GOD; some of the t wisedome of flesh remaines in the most sanctified. 3 Besides our doubtings of Gods loue, u feare to approach him; preferring our profites, and pleasures to his seruice, lothnesse to part x *with our right hands, and right eyes,* our things lesse deere then then they, though they cause vs to offend; all these proclaime vs fuller of selfe loue, then of loue to our GOD.

t Rom. 8. 7.

u 1 John 4. 18. x Mat. 9. 43.

4 And

4 And why ſhould wee fancy perfection of loue, where is ſuch y imperfection of *knowledge* and obedience? 5 Or thinke our hearts more perfectly rectified in loue, then in Feare, Hope, Faith, or other vertue and holy affection? Whoſe mixtures with their contraries, and fightings againſt them, we dayly experiment. y 1 Cor.13.9.

I eaſily giue Papiſts leaue to thinke Charity is, or may be perfect in this life: they meane to periſh in their pride. For my part I am of *Bernards* minde; *charitatis affectualis initium quidam progreſſumque, &c.* Beginnings, and proceedings of affectuous Charity, wee receiue in this life; perfection and conſummation therein, we maintaine to be the priuiledge of the life to come. *Vſe* 1.

Tis poore comfort which corruption affords; and that almoſt as poore, which affliction. Yet commonneſſe of affliction, not the Poet onely, but z the Apoſtle makes ground of comfort. *The ſame afflictions are accompliſht in your brethren, which are in the world.* And why not, this ſome kinde of ſolace? The ſame imperfections are in your brethren, that are in the world; in all Saints that euer haue beene, are, or ſhall bee to the end of the world. a *Who can ſay I haue made my heart cleane, I am cleane from my ſinne?* From my ſinne in all meaſures? Behold, wee conflict all with doubtings, with diſtruſt, with diſpaire, with ſecurity: and not, trow you, with ſelfe loue? Its well that wee conflict, and maintaine the combate, though with ſome foiles; its ſigne wee fight on Gods ſide, there is hope certaine, wee ſhall at laſt bee conquerours. I ſay as the Apoſtle, *comfort your ſelues one another*, euen *with theſe things.* 2. z 1 Pet.5.9. a Pro.20.9.

Yet pray, as the Apoſtle here directs, and ſtriue by all meanes to grow in this grace, to bee b rooted and grounded in loue, the rather for that its *ſo auaileable to perſeuerance. Much water* c *cannot quench loue, neither can the flouds drowne it: If a man would giue all the ſubſtance of his houſe for loue, it would vtterly be contemned.* See *Apoc.*12.11. *Hebr.*11.35. 3. b Ephe.3.17. *Obſer.* c Cant.8.7.

Polycarpe vrged by the Proconſull to ſpare his age, by blaſpheming Chriſt; theſe foureſcore and ſixe yeeres haue

I serued him, and he neuer hurt me in any thing, how can I curse, or speake euill of my King, who hath saued me.

1 Thus thou mayst kindle it; is there any eximious vertue that can draw thy affection? Wisedome, Power, Iustice, Mercy, Goodnesse, &c. Behold them all eminently, or rather essentially in God.

e Ephes. 3. 18, 19.

2 Thus inflame it: labour to e *comprehend with all Saints, the height, depth, breadth, and length of Gods loue in Christ.* Circumstances of amplification, see at large. *Rom.* 5. 6, 7. *Legatur Bernardus de diligendo deo.*

3 Especially discerne thine owne sharing in Gods fatherly affection; there is not, nor can bee any motion of loue to God, till wee feele his loue shed abroad in our hearts, by the holy Ghost giuen vnto vs, See 1 *Iohn* 4. 19. *Gal.* 2. 20. 2 *Cor.* 5. 14.

The second vertue prayed for, as anaileable to perseuerance, is patience of Christ. Our English renders, *patient waiting for Christ*: whereof see *Annotata ad* 1 *Thes.* 1. *vlt.* Yet why not *patience of Christ?* as *Apoc.* 1. 9. either *obiectiue*, because for Christs sake: or *exemplariter*; or *per excellentiam.*

1 The nature of the vertue in generall, thus conceiue. Patience is the contented endurance of penall, or painefull euils.

1 The generall, is tolerance, or endurance, the vertue being a branch of fortitude.

Hierome.

2 The obiect rather painefull, then sinfull euils. *Neminem volo patientem esse in causa læsa fidei.* *Moses* the d *mirrour of meekenesse, knowes* e *no patience in Israels idolatrie.*

d Num. 12. 3.
e Exod. 32. 19, 26, 27.

3 Contentednesse makes vp to the full, the difference specificall. See *Mic.* 7. 9.

Degrees of Christian patience, you may thus number. 1 Its something, when the heart is silent, not suffering thoughts of murmuring, or repining at Gods hand to arise, or harbour there. *Psal.* 39. 2. *Iob* 1.

2 More, to discerne, and acknowledge a goodnesse in our afflictions. *Psal.* 119. 71.

3 Yet

3 Yet more, willingly to beare the puniſhment of our ſinne, or tryall of our grace. *Mic.7.9.*

4 The higheſt degree, which Saint *Iames* ſeemes to call the perfect worke of patience, is, to reioyce in tribulation. See *Iam.*1.2,4. *Act.*5.14.

The *auaile it hath to perſeuerance in goodneſſe*; *Paul* and our Sauiour points vs vnto *Heb.*19.36. & 12.1. *Luke* 8.15. & 21.19. And in all experience it hath beene found true, moſt haue ſtumbled at the croſſe, thorough defect of this branch of fortitude.

1 What thorough loue of eaſe; moſtly we are of *Iſſachars* tribe. 2 What thorough giuing raines to fleſhly reaſon, to preſcribe vnto prouidence, courſes of equity, *Mal.*3.16. *Pſal.*73. 3 To which may be added, that wee vſually meaſure goodneſſe by ſenſe; know no good, but what is good to nature. *Pſal.*4.6. 4 And that in afflictions, we tranſcend not ſtate of this life, nor haue wiſedome to conſider, the *goodneſſe laid vp in ſtore for* vs againſt the World to come. *Pſal.*31.19. 2 *Cor.*4.18. That, not without cauſe, *Paul* prayes encreaſe of patience, as neceſſary to eſtabliſhment.

Meanes to worke and encreaſe it. 1 What euer our croſſes are, or may be. *Iuſtly we are in them*: how followes not the reſolution? Willingly to beare Gods chaſtiſement, ſith we haue ſo ſinned againſt him. *Mic.*7.9.

2 Compariſon to this end is maruellous auaileable. 1 Of our ſufferings for Chriſt, with [f] *his ſufferings for vs.*

2 Of our momentany afflictions in this life, with the endleſſe torments of Hell deſerued by our ſinnes; from *which by* [g] *theſe, as meanes, we are freed.* 3 Of our *ſuffering*, with our [h] *glory that ſhall be reuealed.* 4 Of our ſelues vnder the Croſſe, with men left to periſh in their ſinnes, thorough lacke of afflictions. See 2 *Tim.*3.13. *Hoſ.*4.14. *Pro.*1.32. 5 Of our ſelues, with our ſelues; our ſelues afflicted, with our ſelues at eaſe; how languiſhing in deuotion? How ventrouſly exorbitant? How ſecure, and forgetfull of our God, doeth proſperity make vs? See *Pſal.* 30.6. & 119.67. 2 *Sam.*11.2,3, &c.

[f] Heb.12 2.

[g] 1 Cor.11.32.

[h] Rom.8.18.

3 Conſideration of what they euidence patiently borne. 1 Gods [i] fatherly loue and care of vs. 2 His glorious [k] ſpirits reſting vpon vs. 3 Our [l] taking out of the world.

4 Meditation of their ſingular effects. 1 [m] Preuenting ſinnes. 2 Reducing from ſinne. 3 [n] Mortifying it in our members. 4 Making knowne grace ſecret. 5 [o] Quickning grace languiſhing. 6 [p] Iuſtifying our ſincerity. 7 [q] Working our glory.

If that other rendring better pleaſe, the *patient waiting for Chriſt*, with whoſe comming is coniunct the recompenſe of our labours, it alſo *hath its auaile to our eſtabliſhment*. See *Iam.*5.7,8. *Hebr.*10.36,37.

Meanes to further it: Meditate 1 the reward is gratuitous; [r] *who hath giuen him firſt?* 2 Great and glorious, farre aboue the [ſ] proportion of all our ſeruice or ſuffrings. 3 In meaſure, ſuch as may [t] ſupport, and ſolace vs in our bittereſt paſſions, in this life vouchſafed, in our ſanctification, peace of Conſcience, and ioy of the holy Ghoſt. 4 And the [u] Lord is at hand; [*] *beloued hee comes quickely*, and his reward is with him. The fulneſſe indeed is reſerued till the finall conſummation; howbeit, the Soule of euery Saint, this ſhort life ended, enters into the ioy of their Maſter. *Apoc.* 14. 13. 5 Ends alſo of differring would be weighed: whereof ſee *Hebr.*11. *vlt*, *Apoc.*6.11. 2 *Pet.*3.9. And of *Pauls* preface to his tart and peremptory proceeding thus farre.

Like holy Oratory, I would faine commend to my brethren the Miniſtery; *prudently to inſinuate, and winde themſelues into the good opinion of the people, howſoeuer extrauagant*: that, where *the* [x] *rod muſt* bee vſed, rather then the *ſpirit of meekeneſſe*, yet they may perceiue our louing affection. Better, to the very relliſh of prudent delinquents, are the [y] *ſtripes of a friend*, then the kiſſes of an enemie. *Dauid* prayes for reproofe, yet would haue it [z] friendly; then its pretious Oyle, ſoueraigne Balſome in the fruit, and in his wiſe eſteeme.

What wiſe man approues the temper of *Eſau*, his body, in a Miniſters minde? *All rough and rigid, eſpecially* to brethren.

[i] Heb.12.6.7.
[k] 1 Pet.4.14.
[l] Iohn 15.19.
[m] 2 Cor.12.7.
[n] Pſal.119.67.
[o] Hoſ.5.15.
[p] Iob 1. *fer.*
[q] 2 Cor.4.17.
[r] Rom.11.35.
[ſ] Rom.8.18. 1 Cor.4.
[t] Rom.8.23. 2 Cor.1.22. Rom.14.17.
[u] Iac.5.7.
[*] Apoc.22.12.
[x] 1 Cor.4.21.
[y] Pro.27.6.
[z] Pſal.141.5.

Vſe.

brethren. *It's ſaid indeed,* a *plaine and open rebuke is an office of loue*: Yet wiſe men know, actes of loue may bee ſo carried, as to become actes of hatred and extreameſt deſpight; *as in* b Shimei *to* Dauid. 1 There is a *modus*, as well as a matter, and that principally formes the action. 2 Nor ſufficeth it to pretend, or to exercise workes of loue except there be expreſſions of kinde affection, in the manner of carriage. Thus hath beene *Pauls* preface.

a Leuit. 19.17.

b 2 Sam. 16.7,8

VERS. 6.

Now we command you, brethren, in the Name of our Lord Ieſus Chriſt, that ye withdraw your ſelues, from euery brother that walketh diſorderly, and not after the tradition which he receiued of vs.

THe maine materiall of the chapter followes. Spent it is in an implicite reproofe of errour in manners; direct preſcript of reformation. The faults to bee reformed, are firſt the ſleeping of Church diſcipline towards the inordinate, *ad verſe* 11. Secondly, inordinate walking in neglect of manuall labour, notwithſtanding, the canon ſtabliſhed amongſt them: *ad verſe* 16.

De primo: For what concernes the Churches carriage towards the diſorderly, particulars obſeruable in the preſcript, Are 1 the matter, or the office and ducty, *Withdrawing, or ſeparation.* 2 The forme or manner of preſcribing with peremptory *command*, and greateſt grauity. *We command in the Name, &c.* 3 The enforcement, *verſe* 7. *& ſequentibus.*

Now we command you brethren in the Name of the Lord Ieſus Chriſt. Reflect if you pleaſe vpon 1 *Theſ.* 5.14. Yee ſhall obſerue the Apoſtles cooler carriage towards the delinquents; *Wee exhort, or beſeech you to admoniſh.* Here peremptorily, *We command to withdraw.* Reaſons of difference probable, conceiue theſe: 1 To a friendly admonition, the propenſion is eaſie; puniſhment ſo hard, as to ſeparate

1 *Modus.*

ſeparate from brethren, ſeemes harſh. See 1 *Corinth.* 5.

To *that*, the ſafeſt exhortation inclines; to this, except vehemency, nothing perſwades a friendly cenſure.

As to the difference of cenſures, in reſpect of the delinquents. This thinke reaſons might be: 1 Our *Sauiours order* in *leuioribus delictis*, is [c] *firſt admoniſo*; till contumacy be euident, proceed not to extremity. 2 And perhaps tofore they were preſumed to ſinne, but of *ſupine neglect*; after admonition, rather of *refractary contempt*.

[c] Mat. 18. 15, 16

But in ſuch *order its ſeemely for Eccleſiaſtique cenſures to proceed.* Incongruous it ſeemes to *Bernard, vt ante Iudex feriat, quam minetur*; *nedum admoneat*: ſpecially in faults of lighter nature. Yet contumacy iuſtly exaſperates, and prouokes to wholeſome ſeuerity: It argues not violation onely, but contempt of authority, and comely order.

We command you in the name of our Lord Ieſus Chriſt; that is, *by* [d] *authority of the Lord Chriſt*, committed to vs by him; as if Chriſt himſelfe commanded by vs.

[d] 1 Cor. 5. 4.

Clearely wee haue hence, that *to Apoſtles, and other primitiue Miniſters of the Church, was committed power of iuriſdiction ouer the Church and people of God.* The power of the *keyes is committed* [e] *to* PETER, and his fellow Apoſtles; authority to bind, and looſe, to remit, and puniſh, not onely in the inner court, or the *forum conſcientiæ*; but in *foro externo*, by a iudiciall kinde of proceeding. Hence obedience preſcribed to people towards Miniſters. *Hebr.* 13. 17, *&c.*

[e] Mat. 16. 19. Iohn 20. 23.

Remaines it ſtill in the Church? *Reſp.* Who doubts? When 1 commiſſion is, for ſubſtance, the ſame to ſucceeding Miniſters. 2 And vſefulneſſe and neceſſity, the ſame to all ages.

Trow you, where the ciuill Magiſtate is Chriſtian? *Reſp.* *Quid ni?* as vnder *Conſtantine, Theodoſius, &c.* See *Zanchius* in *Iſaiam*, as he is extant in *Miſcellan part.* 2.

Church power, they thus diſtinguiſh: 1 There is *poteſtas Miniſterij*; their authority [f] to teach publiquely, and adminiſter Sacraments. 2 *Poteſtas ordinis*; [g] to ordaine Miniſters, and make Lawes for externall gouernement.

[f] Mat. 28. 19. [g] 1 Tim. 5. 22. Tit. 1. 5.

3 *Poteſtas*

3 *Potestas nemini*, or *censura*, to administer censures lesse, or greater, according to the quality of offences. h 1 Tim. 5. 20.

Those stirring questions now haply calmed, whether the people, either *plebs*, or *optimates*, haue to intermedle in the power of censure, or order, &c. I willingly forbeare. This onely, so farre as my little vnderstanding in Scripture was euer able to guide mee, I could neuer finde any whit more committed to people in them, then in that other, of ministring Word and Sacraments. Nor finde I vse of it in the Primitiue CHURCH, saue onely by way of Indulgence.

Oh the insolencies, and indignities, poore Pastors suffer from the *dij minorum gentium*; more by much, then from the now supreme Maiesty on earth, or ancient Emperours. The enuy, superiours inuested in power of iurisdiction, are subiect vnto, from men but of meane ranke amongst the people; how gladly would they deriue all power from them, to themselues? And vtterly banish, what they would seeme to aduance, Church censures out of the Church? Yet heares it amongst many of them, a part of the Gospel, the Kingdome of Christ, &c. *Vse.*

Its so belike, when its managed by the people: not when ministred by Clearkes; to whom yet alone our Sauiour committed power of the keyes. These few conclusions meditate: 1 Iurisdiction Ecclesiasticall is by our Sauiour conferred vpon i his Ministers; the managing thereof, made seuerall to them. i Mat. 16. 19. 1 Cor 5. 2 Thes 3.

2 Contempt of it, when its regularly vsed, is no other then contempt of Christ.

3 k Ratification it hath in the court of Heauen, and woe to him that despiseth. k Mat. 18 18.

Withdraw your selues from euery brother, &c. The duety inioyned, *separation*, or sequestring themselues from society. 2 Of whom if you aske? *Of euery brother walking disorderly.* 3 Where is subioyned definition, or explication of inordinate walking; not *walking after the tradition, or ordinance by Apostle, and his* associates stablished in that Church.

De-

De primo: What this ſeparation, or withdrawing inioyned is, is in a ſort amongſt Interpreters queſtioned. Amongſt our Donatians, and Anabaptiſts, as other things, bayard like, reſolued to be from ſociety in *ſacris*.

Interpreters thus; would *Paul* bee vnderſtood of excommunication?

Reſp. Probably not, whether by Excommunication we meane, excluſion *a ſacris*, or giuing vp to Sathan. 1 The phraſe ſorts not thereto; *withdraw your ſelues*: in Excommunication its thus, *put away from among you that wicked perſon*, 1 *Corinth.* 5. 13. 2 And what then is that συναναμίγνυσθαι, *verſe* 14. which he preſcribes to their diſobedience, after new monition by this Epiſtle? Rather a *priuato conſortio*, which, though in large ſenſe it may bee ſtiled Excommunication, for that ſociety with Gods Children in priuate life, is part of the Communion of Saints; yet, in property of ſpeach, is not ſo. See *Caietane*, *Chriſoſtome*, and *Theophylact*, *ad locum*.

Meanes hee as Donatians thought, corporall ſeparation from all ſociety with men apterly, euill ſuppoſing them tolerated in the Church of God? So our Browniſt brethren, as they would be ſtiled, of the ſeparation.

Reſp. Sweetly, and to purpoſe Saint *Cyprian de lapſis*. *Etſi videntur in Eccleſiâ eſſe zizania, non tamen impediri debet aut fides aut charitas noſtra, vt quoniam zizania eſſe in Eccleſia ſemper vtrimus, ipſi de Eccleſia recedamus. Nobis tantummodo laborandum eſt, vt frumentum eſſe poſſimus, vt cum ceperit frumentum dominicis horreis condi, fructum pro opere noſtro & labore capiamus.* See Saint *Auguſtine*, eſpecially againſt *Parmenian*, *lib.* 3. *cap.* 18. & 3. *cap.* 3. *Item contra Creſconium. lib.* 3. *cap.* 50. & 81. *Item* againſt *Parmenian. lib.* 2. *cap.* 1. eſpecially *de verbis Domini ſermon.* 18.

Thus briefely conceiue. 1 Society in euill thou mayſt not hold, no, not with beſt men: *Epheſ.* 5. 7, 11. *Rather reproue them.* This to Saint *Auguſtine*, is, [1] comming out from amongſt them, touching no vncleane thing. See him *de verb. Dom. ſer.* 18. *in fine.*

[1] Iſai 52. 11.

2 Society

2 Society in goodnesse, specially in *Sacris*, in the seruice of God hold with the worst men; thou hast Christs warrant, *Mat.* 23. 1, 2. His, and his Saints example; frequenting Sacrifices and other seruices of the Temple, when teachers and people, were mostly ouergrowne with Libertineisme, and superstition. 1 With what comfort slight I Gods precept, *Hebr.* 10. 25. 1 *Thes.* 5. 20. for the presence of wicked? 2 Why rob I my Soule of the comfort of his ordinances, for that profane men vsurpe their vse? 3 Is this to defile my selfe, to bee partner with the adulterer in his adulteries, *to doe the duetie which God hath inioyned me?*

3 Ciuill commerce thou mayst haue with them without. See 1 *Cor.* 5. 10. As *Abraham* with the children of *Heth*. *Gen.* 23.

4 Necessary offices of humanity, withhold not from a brother, [m] or stranger; *feed their hunger, cloath their nakednesse*; they cease not to bee men, or neighbours, by being ciuill men.

[m] Gal. 6. 10.

5 Yet if any, *that is called a* [n] *brother*, be scandalously, and contumaciously exorbitant, with *such hold no familiaritie*, to such show not a friendly countenance: *from their friendly familiaritie, Withdraw thy selfe*: this the Apostle bee enioynes thee. Yea, though perhaps Church discipline sleepe towards them. See precept 1 *Cor.* 5. 11. 2 *Ioh.* 10.

[n] 1 Cor. 5. 11.

These reasons are of it: 1 Thou partakest in guilt of his offence, so farre as thou but shewest approbation. 2 *Ioh.* 10. 2 Hazardest thy selfe to [o] infection. 3 To [p] wrath. 4 The delinquent to obstinate impenitency. 5 Blemishest thy owne fame. 6 *Quantum in te*, encouragest others to like exorbitancy. 7 See Saints regularly scrupulous, and abstemious in this kinde. *Psal.* 26. 4. *Ier.* 15. 17.

[o] 1 Cor. 5. 6.
[p] Apoc. 18 4.

Vse. Outeries are frequent, and bitter amongst vs, perhaps not altogether vniust, against neglects of Pastors, and Church gouernours, tolerating impunely in our congregations men of notorious lewdnesse.

Confessedly there is fault amongst vs, but it would bee considered; 1 Whither in gouernours, to whom censures belong, or not rather in them, whose duety is to informe.

2 Whither

2 Whither in the constitution of the Church, or meerely in the execution. Why are personall faults made faults of the Church? And may wee not obserue like conniuence, partiality, and corruption in ciuill Magistrates?

But in this, which toucheth neerest clamourous plainetiues, how may the people bee excused? Who to their inwardest familiarity, little lesse then amity, promiscuously admit the *vile, as the pretious, the profane, as the holy.* Lacke we Church censures to inhibit vs their familiarity? Herein wee are *nostri iuris*; none forceth vs to their priuate society; whereby, 1 wee harden them in their lewdnesse; and doubtlesse, 2 bring on our selues partnership in their guilt, by this degree of approbation. 3 Take heede least not also some infection, and taint of their vices. Hereof see more, *ad ver.* 14.

2 Persons liable to this punishment, are thus circumscribed: 1 Brethren. 2 Walking inordinately.

From euery brother; hee meanes euery man professing, Christian and member of the Church; *from euery such man*, of what ranke, or quality soeuer, withdraw, if hee walke disorderly.

From such rather then from Pagans: Saint *Paul* permits to goe with an [q] vnbeleeuer, inuiting to a banquet; at no hand allowes [r] to eate with a scandalous brother.

1 The kindnesse that [s] melts an ignorant alien, and allures him to goodnesse, makes more [t] obstinate a seeing brother. 2 Scandalous infirmities of brethren, bring blemish, and [u] blasphemy vpon the Gospel, more then enormities of Pagans, or professed Idolaters. 3 Chiefely *Pauls* reason swayes. Church censures stretch not in any degree to them that are without; [x] *doe wee not iudge them that are within?*

Vse. Peruerse, quite crossing to the Apostles direction, is the wisedome of most mens charity growne. Couering, cloaking, colouring, halfe iustifying, I am sure, too fondly excusing, the scandalous delinquencies of brethren. When faultings of others, perhaps, but of ignorance, are aggrauated by all circumstances, our Oratory can imagine to enlarge them

q 1 Cor. 10. 27.
r 1 Cor. 5. 11.
s 2 Tim. 2.
Tim. 3.
t 1 Cor. 5.
u Rom. 2. 24.
x 1 Cor. 5. 12.

them withall. Yet the God we ſerue, is *moſt terrible* u *in the aſſembly of his Saints:* ſo carries himſelfe in his gouernement, as to procure himſelfe moſt aw, and dread from thoſe that x *come neereſt vnto him*; beares with more patience, the outrages of veſſels of wrath, then the infirme faultings of veſſels of mercy. Not becauſe hee leſſe loues his owne; but becauſe he more deerely affects them, and hath more tender care of their ſoules. By *Pauls* rule we ſhould herein reſemble.

u Pſal. 89. 7.

x Leuit. 10. 3.

Walking diſorderly: If any would know what that is, hee thus explicates; diſorderly, *not according to the tradition, or morall Canon which hee receiued of vs.* Specification of the matter is made, *ver.* 10. 3.

So *hainous in* PAVLS *eſteeme is violation of holeſome Church ordinances, as that contumacy therein deſerues cenſure little leſſe then Excommunication.* Will he not bee ordred by the Church? y *Let him bee to thee,* as a Heathen, or Publican. *Who* z *ſo deſpiſeth you,* whether teaching, or commanding according to God, *deſpiſeth me.* Confeſſed it is, where the Church commands, what Chriſt in ſo many termes commands. But Saint *Paul* ſtretcheth farther; and calles them Commandements of the Lord, which are by iuſt conſequence deriued from principles of Scripture. See him 1 *Cor.* 14. 37. As ſome Interpreters opine the canon of manuall labour here preſcribed, to haue deduction. *ex Geneſ.* 3. 19. Where yet perhaps, the Lord doeth not ſo much preſcribe, as puniſh.

y Mat 18. 17.
z Matth. 10.

Theſe cautions are vſuall in attending ſuch preſcripts: 1 If not impious. *Hoſ.* 5. 11. *Matth.* 15. 5. 2 Haue not annexed opinion, or intention of worſhip. *Col.* 2. 22, 23. 3 Be of things neceſſary, and vſefull at leaſt for the time. *Actes* 15. 28, 29. Such binde contemptuous carriage towards ſuch Church ordinances, is no ſmall violation of Conſcience.

Chriſtian liberty is a pretious gift of God. Saint *Paul* Commaundes a *to ſtand faſt therein*; yet withall aduiſeth *Wee turne it not into licenſe, abuſing it as occaſion to the fleſh.* Saint PETER confeſſeth wee *are free,* and would haue

Vſe.

a Gal. 5. 1. 13.

VS

vs ſo beare our ſelues; yet mindes vs, not to *vſe our libertie as* [b] *cloake of naughtineſſe.* Wee are ſtill ſeruants of God, and owe him obedience according to euery his morall commands; wherefore his aduiſe is, [c] *to ſubmit to euery humane ordinance, for the Lords ſake*; certainely, its true, very precepts of men, our ſuperiours in things lawfull, binde conſcience, though not *virtute propria*, yet *aliena, id eſt Dei.*

I ſpare to particularize; perſwade rather ſubmiſſion to ciuill, and Eccleſiaſtique ordinances; I meane, where Magiſtrate and Church are knowne Orthodoxe. 1 Why thinke wee they meane Popiſhly, who profeſſe, and teach to deteſt Popery, and acknowledge it the myſtery of iniquity? 2 How doe wee ſillily call all Idolatrous, that is in vſe amongſt Idolaters? When *Paul* warrants to [d] eate *Idolothites*, ſo bee, nor wee eate them as Idolothites, nor [e] know any weake, thorough ſcrupulous ſurmiſe, offended.

I beſeech you conſider: 1 How peremptory, and frequent the charge is, [f] *to ſubmit.* 2 How ill it heares, no leſſe [g] then hereticall, *to deſpiſe dominion.* 3 How vaine ianglings about indifferents, hath opened mouthes of enemies to traduce our Goſpel. 4 Hazarded to loſſe of better ordinances.

b 1 Pet 2.16.
c Verſe 13.
d 1 Cor.10.25, 26,27,28.
e 1 Cor.8 7.
f Rom.13.1,&c 1 Pet 2.13,&c
g Iude ver.8. 2 Pet.2,10.

VERS. 7,8.

For your ſelues know how ye ought to follow vs; for we behaued not our ſelues diſorderly.

Neither did wee eate any mans bread for nought; but wrought with labour, and trauell night and day, that we might not be chargeable to any of you.

3. THE enforcement of the duety; from quality, or degree of the offence, in the diſorderly, from two circumſtances aggrauating their ſinne. 1 Knowledge of the conſtitution and equity thereof. 2 Example of the preſcriber;

preſcriber: where is ſubioyned explication of *Pauls* exemplary practiſe.

1 *You know:* 2 *how ye ought to follow vs.* You, not only innocent, but delinquents know, and are conuinced of the duty, &c. So doth *Paul* amplifie their ſinne: *circumſtances they are, both which adde much to the degree of the tranſgreſſion.* 1 *Knowledge,* See *Iames* 4.*vlt.* *Iohn* 9.41. & 15.22,24. *Luke* 12.47. *Rom.* 1.31,32. 2 Wilfully, and halfe preſumptuouſly, ſuch are interpreted to ſinne.

h *Knowledge puffeth.* No reaſon it ſhould: encreaſing our obligation to duty, adding to the degree of euery ſinfull act, or omiſſion. *Vſe.* h 1 Cor 8.1.

Take heed wee be not i *idle or vnfruitfull,* in the knowledge of duety. 1 Wee ſhall ſinne k *excuſeleſſe.* 2 l *Damned of our ſelues.* 3 Haue puniſhment m *greater.* 4 More, not onely waſt conſcience, and for the preſent ſtupifie it: but make it raging when once feare, or wrath ſhall awake it. i 2 Pet.1.8. k Ioh.15.22. l Tit.3.11. m Luke 12.47

To follow vs. As knowledge of duty, ſo *examples* therein *aggrauate our neglect. Noahs* faith and obedience in building the Arke, n *condemned* the faithleſſe and impenitent World. See *Matth.* 12.41,42. What colour or pretenſe haue ſuch for diſobedience? To whom God hath giuen eyes to ſee, guides to goe before them, in difficulteſt parts of duty. n Heb.11.7.

Remarkeable in all things is the wiſedome of diuine prouidence, view it in this particular. Scattering abroad his Saints, in ſuch ſort, that in the moſt extrauagant congregations of people, ouer whom his name is called, there want not more, or fewer of his Saints, ſhining as lights in the way of life. That either by *light of their* o *example,* they may bee guided to piety: elſe haue their p *condemnation* more iuſt and heauy. *Ve mundo a ſcandalis, ve, ve, ve, ab exemplis bonis.* 1. *Facilibile oſtenditur quod ſuadetur:* That impoſsibility, or difficulty may not bee pretenſed. 2 And way-guides we haue had tracing out vnto vs, and beating the path that leades to life, men of our owne mould; whoſe foot-prints haue left impreſsions of matter, o Phil 2.15.16 p Heb.11. *Vſe.* *Bernard.*

manner, meanes of atchiuing duties prescribed.

For wee behaued not our selues disorderly. The explication of the example. 1 Generall. 2 With application to the particular duty enioyned in the Canon. 3 Where also are specified ends of *Pauls* submitting himselfe to the Ordinance.

De primo: We behaued not, &c. So if not necessary, yet *auaileable it is, the prescriber to exemplifie his prescripts in his owne practise.* Giue me a Law-giuer, a teacher exemplary: Such an one exhibits himselfe, the q great Law-giuer, Such r Christ, his s Prophets and Apostles. Prescript is the same to t Ministers, all u Christians; especially Superiours. 1 Pharisaicall it heares, to * *lay burthens heauie* on others shoulders, and not to mooue our owne fingers to helpe forward the carriage. 2 And how seemes it all but *fabula*, that we teach *de inferno de cælo*, when our selues are seene faulting in those duties, which wee presse vpon others, vnder paine of damnation, or with promise of eternall reward?

q Exod. 10. 11.
r Ioh. 13. 15.
s Iac. 5. 10.
t 1 Tim. 4. 12.
u Phil. 2. 15, 16
* Mat. 23. 4.

Vse. Its gladsome to see the people taught by penalty, that its criminous to *take GODS Name in vaine; the Land* x *mournes because of Oathes*; to bee lamented, that the Law-makers, are knowne many, so ouer familiar with the Name of God, as to contemne it. Suppose ye, they of all men, *shall* y *escape the iudgement of God?* Who likes not the vrging of *Pauls* canon, on vs countrie drones, *to* z *preach the word with instance?* How doe wee blesse those our Fathers of the Church, who excite vs by their example? But is not the dispensation committed to all? How shall they escape the a *woe belonging to non-preaching*, who punish others neglects, and yet *feede themselues onely*, b *and not the flocke?*

x Ier. 23. 10.
y Rom. 2. 3.
z 2 Tim. 4. 2.
a 1 Cor. 9. 16.
b Ezech. 34.

2. *Neither did we eate any mans bread for naught.* The application of the example to the particular prescribed, carried in that forme, which Rhetoricians call κατ' ἄρσιν καὶ θέσιν.

Question. Had it beene for nought if *Paul* had not wrought with his hands, labouring onely in the Word and doctrine.

Resp.

*Resp.*1. The *spirituall things* we sow, are they not equiualent to your best carnals? your gold that perisheth? 2 And in the worke of the Ministery, is κοπὸς καὶ μόχθος, c labour toylesome, tiresome, d *enfeebling*. Physitians accord that minde labours, more feeble spirits animall and naturall; more wast naturall heat and moisture, then toile of the body. Diuines can minde you, how the more spirituall faculties, had greatest wound by originall sinne; especially when they are bent to spirituall things in serious meditation, opposition they finde from malignant spirits, so strong, and oft so violent, that they seldome beare vp, without some wound in the encounter, that if either *pretium*, or *opera* may be thought equiualent to our maintenance, on free cost we eate not any our hearers bread, but buy it, many, at deerest rate.

1 Cor.9.11.

c 1 Tim.5.17.
d Isai 49.4.

How then saith *Paul* ἀφραίνειν, if without manuall labour?

Resp. Commonly hee is apprehended to speake κατ' ἄνθρωπον, according to the opinion of earthly minded people. What thorough 1 their vnderprizing spirituall blessings, through earthly mindednesse. 2 And what for not considering their conueiance, linked by ordinance, to our Ministery; which is their ignorance, or infidelity. 3 And what thorough little experience in mentall labours, especially for spirituall things, generally the voyce of the people is, our liuing comes in easily, we sweat not for it; and what giue, or doe we for all they pay vs?

Whereto the answer is ready from the Apostle: 1 We e sowe you spirituall things; reach to you, as Gods hands, the graces of his spirit, the f saluation of your soules. 2 g *Watch* for your soules, as they that shall giue acounts. 3 Spend, sacrifice our selues many, vpon the seruice of your faith, *Phil.*2.17.

e 1 Cor. 9.11. Gal.3.2.
f 1 Tim.4.16.
g Heb 13.17.

How soone would this errour vanish? If men were either so happy as to 1 feele h misery of want. 2 To i taste sweetnesse of grace. 3 Or so wise as to consider, that by vs, as k Gods co-workers, they receiue whatsoeuer they are, or haue in grace? And how without vs they

h Iob 33.22.
i 1 Pet.2.3.
k 1 Cor.3.5.9.

l Pro. 29 18. are naked, and lye open to Gods wrath, and eternall destruction.

As to our labour, to spare speach of what Gods spirit *m* resembles it by, would they please but to experiment a little, in what seemes easiest in our taske; informing the minde, with distinct notice of the mystery of godlinesse; or fastning it, as is their *n* duty, in their ignorant families, they would change their minde and say, Husbandry were a playgame, a recreation to the toyle of a faithfull Minister. To conclude; where, tell me, haue you seene a painefull Pastour, not too maturely made old? Though by naturall temper, choisest temperance, and manner of education framed to greatest vigour, fitted to extend life to the vtmost terme of nature.

m 1 Cor. 3 9. 1 Tim. 5. 18.

n Ephes. 6. 4.

Our Sauiour in his prime and flower of age, little past thirty, is deemed by Iewes a *man towards o fifty*; such showes of ouer age, had care and paines to win soules, as some opine, cast vpon him.

o Ioh. 8. 57.

But what lets to conceiue the Apostle speaking κατ' ἀλήθειαν, and as the thing was? That his meaning may be; hee bought at deerest rate, in the eye of flesh it selfe, wherewith to sustaine himselfe; if *opera*, hardy labour of the hardest may bee thought equivalent to price, or to things which for price passe in exchange from man to man. For so himself ads the explication σπουδῇ; *but wrought with labour and trauell night and day*, Like was his practise in some other Churches, though on other occasions and to other ends. See *Act.* 20. 33, 34. 2 *Cor.* 11. 12.

Bindes the example vs? Or doe they well who presse it vpon Monkish predicants, from *Pauls* example?

Anſ. Apish imitation of Saints hath filled the world with superstition, with errours, some no lesse then hereticall. With what caution wee should heede examples of Saints, hath beene treated in the former Epistle, whither I remit the reader. Disparities betwixt *Paul* and vs, you may obserue these. 1 His extraordinary instincts and inspirations, added to his ouer measure of gifts acquired by industry, aduantaged, aduanced him to facility of performing

forming his Apostolike function in teaching, (who doubts? but) oft without study, and premeditation, so that other his necessary, or occasionall imployments brought not, by distractions, impediment to his preaching, or other ministeriall offices.

Of vs, to our enabling to the worke, is required attendance to priuate p reading and meditation; dwelling vpon, and being in these things, a day, or houre otherwise spent, may giue vs iust occasion to say as hee *Amici perdidimus diem*: and with that day, part of our full furnishing to the worke of the Ministery. Except we be imployed in something coniunct with, and subordinate to the maine; or when perhaps necessity, and infirmity of body, or minde, forceth to remit, and loosen the ouer bent spirits. p 1 Tim. 4. 16.

2 Nor is it with our Churches, as was with this of Thessalonica; that we should feare at this day ouercharging our people. Scantingly, it should seeme, the Lord had distributed to these poore Artisans (as learned deeme them) the good things of this life; which small portion also lay open, and was liable dayly to bee preyed vpon by violent rapine of persecutours. Whereas God hath pleased to seat vs in another Canaan, a land flowing with milke and hony; where we sit, mostly all, vnder our owne vine and figtree; eating the fat, and drinking the sweet; fated, shall I say? Surfetted rather with the plenty of all Gods gracious blessings. That wee, of all Churches, may seeme vnworthiest of *the Corne*, if we shall offer to put the q *mazzle on the oxe his mouth, which treads it out.* q 1 Tim. 5. 18.

Howbeit, where exacting of due maintenance, is indeed a burthen to the Church, let art, or industry, or owne possessions, or other imployments supply our necessities; incline to part with right, rather then to bee ouerpressing in exacting it: compassion teacheth it; and so farre vrgeth the example of the Apostle.

VERS. 9.

Not for that wee haue not power, but that wee might make our ſelues an example, vnto you to follow vs.

THE ſecond end of *Pauls* prouiding for himſelfe by manuall labour, that hee might make himſelfe a paterne to this people; and by his owne performance of what he preſcribed, win the people to obedience. To explicating whereof, the paſſage is by περίλυσις.

Obiect. Perhaps reaſon of ſuch forbearance to exact maintenance, &c. was want of right to demand.

Sol. Not ſo, power wee haue, and lawfull authority to aske and receiue it. That therefore is not reaſon of not vrging to yeeld it; but that wee might make our ſelues an example.

Not that We haue not power: ἐξουσίαν: Iuſt, right title; lawfull authority. *Qu.* To be burthenſome, thinke you? *Reſp.* Hee meanes to take maintenance from his Auditors; which 1 either for that it ſeemes burthenſome to earthly mindes; or 2 for that, in extreame pouerty of the Church, its really ſo, he ſtiles preſſure, or burthen.

Queſt. But when its ſo really burthenſome, hath hee power or right to claime it? *Reſp.* Right dyes not, or deceaſes by diſability of the debtour, the [r] vſe of right ceaſeth for the time according to the rules of ἐπιείκεια, and mercy: See *Iſai* 58.

[r] See 1 Cor. 9. 5, 13. Collat.

But that *Miniſters haue power and authoritie to claime maintenance from their people,* wee haue clearely from this Text. *Queſt.* On what law founded? *Reſp.* Of Nature, Nations; *Moſes,* CHRIST: See 1 *Corinth.* 9. *ad verſe* 4. *ad* 15.

Vſe. Baſe aboue meaſure, and vnbeſeeming Chriſtians, is the conceite entertained by the people, that our maintenance is from beneuolence onely, and *ad placitum* to be meaſured out by our Auditors: As if it had no foundation in Iuſtice, but meerely in Charity: *Liberè dico & reclamante mundo pronuncio,*

pronuncio, as *Hierome* in another case speakes, clearer prescript affords no Iustice for any title, then for Ministers to their maintenance; that is, to their Tithes.

The more vniust are they who detaine it; and ſ*Who so doeth the wrong, shall beare the wrong* that he doeth. ſ Col.4.25.

But that we might make our selues an example, &c. τύπον, as 1 *Tim.*4.12. when applied to denote what tends to exemplary, it signifies the liuelieſt expreſſion, and as I may tearme it, effigiation of that vertue, or vertuous practiſe which we deſire to exemplifie.

To the Nature of ſuch an example in vertue, or vertuous practiſe concurre three things: 1 Eminence in the vertue: 2 Precedency: 3 Liuelieſt expreſſion of what wee deſire to commend to other mens imitation: *An honour whereof Paul* was, *euery Miniſter and other preſcriber ſhould be a little ambitious.* See 1 *Tim.*4.12. 1 *Pet.*5.3.

1 Its a hallowing of the name of God; a meanes to procure him glory, *Matth.*5.16. 2 Forcible aboue preſcript, to winne aliens; by this, *without the Word, they are won, preparatiuè*, 1 *Pet.*3.1,2. 3 Allures, nothing more, men of gracious inclination to reſemble, to equall, to outgoe precedents in goodneſſe, 2 *Cor.*9.2. Grace being euer accompanied with holy emulation, and ſtriuing to equall, excell others. 4 Not onely our perſonall goodneſſe is taken notice of to bee rewarded; but whatſoeuer good thing others haue beene occaſioned to doe, by our example or other excitement, that alſo is ſet on our ſcore: See *Daniel* 12.3.

Lord, that *Pauls* ſpirit were in vs; that *Moſes* prayer might preuaile with God, that his not *Urim* onely, but t*Thummim* might be vpon his holy ones; that Lawgiuers might become as hee, in their practiſe, liuing, or walking Lawes. *Vſe.* t Deut.33.8.

But how haue wee moſtly all giuen occaſion, to haue *Mercuries* ſtatue our fitteſt Embleme? Read with beſt attention, *Rom.*2.21,22, *&c. ad finem.*

To you to follow, or imitate vs. *Pauls* maine intention in typing or lineing out in his owne practiſe, what he preſcri-

ded to others. Coward let be his ſtile who ſeconds not his Captaine in the dangerouſeſt aduenture: vnworthy the name of a Chriſtian, whoſoeuer followes not ſuch wayguides in vertuous practiſe. Its *the ductie and honour people owe to their Paſtors, to walke in the ſteps of their vertuous conuerſation*: See 1 *Cor.* 11.1. *Phil.* 3.17. *Heb.* 13.7. *Iam.* 5.10.

Imitation implies three things: 1 *Factum*, ſemblable, or rather reall acting of what we pretend to imitate. Not to commemorate, or encomiaſtically to declaime of *Abrahams* faith or obedience, but to [u] *walke in his ſteps*, is to imitate *Abraham*: ſee *Iohn* 13.15. *Laudamus veteres, aſt noſtris vtimur Annis.*

[u] Rom. 4. 12.

2 *Studium*, or *propoſitum imitandi*: Caſually, or by naturall propenſion may a man fall on Saints practiſe; as children ſometimes on fathers geſtures, or gange of body: *Sic ille oculos, ſic ora ferebat*: yet ſay we not ſuch imitate, though they reſemble; becauſe their aime is not to expreſſe their Actions.

3 *Conformitas ad exemplar*: which is the life of imitation: and wherein eſpecially is required prudence in the follower, leaſt he turne Ape in imitation. Giddy was that Ideat, becauſe Idiot *idiotis*, when he pretended *Gideon* for patterne in demoliſhing Images: for had he like calling, or inſtinct? like eye muſt bee had in other circumſtances of time, place, manner, motiue, occaſion, end, in thoſe actions of Saints which we pretend to imitate: the leaſt ſwaruing from our patterne diſables our imitation. More what concernes this ducty of imitation, and diſcretion therein, Read at leiſure in thoſe notes on the former Epiſtle, *ad cap.* 1. *verſe* 6, 7.

VERS.

VERS. 10.

For euen When wee were With you, this wee Commaunded you, that if any man would not Worke, neither ſhould hee eate.

VVHether any, or what the reference is, which this verſe hath to the former Scripture, is a little difficult to diſcerne. Erre I? or is it alledged to prooue their knowledge of duety charged on them? *verſ.* 7. *q. d.* You cannot bee ignorant of the duety; for you may remember, what charge we gaue you in preſence.

In the text it ſelfe apart conſidered, wee haue *Pauls* ſanction, or ordinance for manuall labour, enforced by penalty, prouided for willing, or wilfull loiterers.

1 The maine intention is to vrge to labour. 2 The penalty of neglect; *Idlers muſt not eat.* To which adde as appertinences; 1 The generality of the iniunction collected from extent of the penalty *ſiquis.* 2 Deſcription of delinquents whom the penalty toucheth, not thoſe who cannot, but ſuch *as Will not Worke.*

Labour here inioyned, you muſt vnderſtand manuall; by Interpretation of the Apoſtle himſelfe. 1 *Theſ.* 4. 11. *Epheſ.* 4. 28.

2 Is the ordinance vniuerſally binding, for all perſons, times, places, ſtates of the Church? *Reſp.* 1 For labour and induſtrious imployment in ſome honeſt vocation, it bindes all in all times, and ſtates. The Church of no time may affoord hiuing for drones: whether to manuall labour, is another *quære.*

Conſent goes thus farre. 1 Manuall labour is amongſt thoſe Acts or offices, which are precepted, not *propter ſe*, as ſimply good and neceſſary, in like ſort as worſhip of God, and honouring parents. 2 Rather *propter aliud*; and therefore bindes not all men in all times and ſtates; but onely in *caſu*; ſuppoſe when the ends of ſuch labour cannot bee otherwiſe atchieued.

3 Thoſe

3 Thoſe ends ſuppoſe to bee, 1 Supplying our owne wants, and neceſſities of ſuch as depend on our care, 1 *Theſ.* 4. 11. 1 *Tim.* 5. 8. 2 Eaſing the Church, or Common-Wealth of vnneceſſary charge, 1 *Tim.* 5. 16. 3 To preſerue body in health and vigour.

4 And, which is ſpirituall, to auoid the legions of ſinnes that waite on lazie idleneſſe. But where, without labour of the hands, theſe ends, with the like, may all be attained, the iniunction bindes not. *Ratio*; who ſo liues out of the Reaſon of the Law, liues out of the ſtroke, and cenſure of the Law.

Thus therefore conceiue, the ordinance for that kinde of labour, perſonall, or particular to that Church in ſtate now of diſtreſſe; binding vs no farther, then ends of labour forementioned, and like ſtate may enforce it.

How then concernes it vs of theſe times? *Reſp.* 1 Many, many are amongſt vs, whoſe liuely-hood and neceſſary maintenance depends on manuall labour: whoſe calling and abilities binde them to ſuch imployment: who but by it, cannot further the weale publique: doubts any man, whether the iniunction bindes them? The reaſon of the Law toucheth them, therefore the Law it ſelfe.

2 But to the generall of labour, and induſtrious imploying our ſelues in ſome honeſt calling, whereby we may further common good, equity of this iniunction, and other paſſages of Scripture binded all, of all ſorts, times, and eſtates: *quid ſtatis hic otioſi?* u Idlers, the Lord of the Vineyard beares not. And to all of any office is the charge giuen, x *to waite on that office:* to a Miniſter is not inioyned manuall labour, prohibited rather, as both an *indecorum* for the perſon he ſuſtaines, and a *meanes of* y *diſtraction*, and hinderance to his *labouring in* z *the word and doctrine*; yet a woe to *the idle Shepheard*, as heauy as to any that are at eaſe in Sion. Like thinke of Superiour Magiſtrates, &c.

u Mat. 20 6.
x Rom. 12. 7.
y Act. 6. 2.
z 1 Tim. 5. 17.
a Ezech. 34. 2.

Withall let this be conſidered: preparation to a Calling, is ἀναλογον τι to a calling: as when a man liues, as young Prophets of Iury, in Schooles of Prophets, though yet not exerciſing prophecy, he is preſumed to liue in Ranke; neither

ther without calling, nor idly in his ſtation: but what falls not vnder one of theſe, lyes vnder the Cenſure of the Apoſtle, and is violation of his Canon.

Vſe.

Yet beware yee thinke not *Pauls* ſanction toucheth Popiſh Monkes and Fryers mendicant; that were wicked wreſting the Apoſtles ſentence. Indeed now I minde it, *Eraſmus* ſaid of *Luther*, hee meddled with two perillous things, when hee touched the Popes Crowne, and his Monkes bellies.

Eſtius ad locum.

But why ſauours it ſo ſtrong of Hereticall prauity, to impleade them guilty of breaking *Pauls* Canon? if *Socrates* ſaid true, *Monachus qui manibus non laborat, ſimilis eſt prædoni.*

Ob. Their labour is in prayer, watching, hearing Confeſſions, contemplation, &c. *Reſp.* While *diſtenti & crepantes*, they cry out, *hen quanta patimur, &c.* But faine I would know for my learning, where God hath warranted to any man on earth, abled for imployment in particular functions, to ſpend his whole time in Deuotion, and Contemplation? Where hee teacheth the performance of theſe generall offices of the Chriſtian calling, to exempt any ſuch man from imployment in particular vocation of office tending to publique good? *Valeant Enchita*; Contemplation is good, ſweete aboue Hony; but *Vita Cœli, Non Terræ*; except fruites iſſues by writing, or other courſes beneficiall to Community. See Saint *Auguſtine de opere Monachorum.*

But out vpon our vagrants ſturdy Beggers, the burthens of the Earth, ſcorne of Heauen, ſhame of our Common-Wealth. I perſwade my ſelfe the worſt of infernall Spirits haue not leſſe ſenſe of piety, haue more ſenſe of [b] Deity then our Canting Vagrants, drowzily, deadly in this behalfe, *dormit, ſtertit Reipublica diſciplina.* When may wee hope to awake it? When moſt are minded, theſe are amongſt the poore, commended to our merciſull reliefe; and as chearefully deale their bread to them in their fulneſſe, as to the painefulleſt Artiſan, or trueſt labourer, in his hunger. *Eraſmus* mentions a kinde of mercy meeteſt for ſuch;

[b] Iam. 2. 19.

'Tis

'Tis, in this language, *miſerecordia puniens*. Surely, the whip is more their due, then foode; Bridewell to entertaine them, fitter then an Almes-houſe. Should ſuch eat, by *Pauls* rule? Liue, after monition, by our holeſome ſtate?

Nor yet dwells idleneſſe all *ſub dio*; nor all lodgeth, or lowzeth it ſelfe vnder Beggars Buſh: entertainement it findes, alaſſe, how ſumptuous, in fieled houſes. Semble to your ſelues a while the life of young and Elder Gallants of our Gentry; and tell me, if you ſeeme not to ſee *Moſes* his [c] *Idolaters*, or *Pauls* [d] *Epicures*, reuiued in them: men, whoſe whole life is eating, drinking, ſnorting, ſporting, or if any thing may bee more Epicureall, or Beſtiall then this: or if you can diſcerne other in them, then *Ezechiel* mentions of Sodomites, [e] *Pride, fulneſſe of Bread, abundance of Idleneſſe*; would God not alſo much of their Beſtiality: [f] *doe you thus requite the Lord, Oh people fooliſh and vnwiſe?* Is this the thankes you render him, the ſeruice you doe him, for all that rich bounty powred out vpon you? *Potentes potenter tormenta patientur*, But I ſpare you.

c Exod. 32. 6.
d 1 Cor. 15. 32.
e Ezech. 16 49.
f Deut. 32. 6.

The penalty of wilfull neglecting the labour enioyned, with the appertinencies follow. *Let not ſuch eate:* hee meanes of the *common charge of the Church*; that if naught elſe, yet hunger and neceſſity may driue them to labour. And yet remember, Nature may not bee deſerted in extreame neceſſity: but out of that Caſe, they nouriſh Idleneſſe, who ſuccour the Idler.

The life of Law is penalty, when duely executed, wherefore the great Law-giuer to his owne Iſrael, vſeth ſuch enforcements, See *Exod.* 21. & 22, &c.

1 Refractaries euery State and Kingdome affoordes, whom, but penalty, nothing reſtraines; ſcarce doeth penalty executed reforme.

2 Yet the Triacle is made of ſuch Vipers, for preſeruing others, *All Iſrael ſhall heare and feare, and doe no more preſumptuouſly.*

3 Seruility is much in men of beſt inclination: They are not all alwayes ledde *by that Spirit of Ingenuitie. Pſal.* 51. 12.

Rules

Rules for their enacting: 1. That they be proportioned to quality and meaſure of the offence. *Draco* his ſeuerity is ceemed ouer rigorous, prouiding death for leaſt offences: our lenity, in ſome enormities, is no leſſe blameable: whiles Adultery laughes at the ſheet, or ſecures it ſelfe of Redeeming that ſhame with the purſe.

2. As offences grow, though but in circumſtances, ſo ought penalties to be augmented: See *Numbers* 15, 30, 32, 35.

For execution; 1. That it be done g ἀπροσωπολήπτως: *impartially*: 2. Not following priuate paſſions; which turnes iuſteſt puniſhment oft into vengeance. g Deut. 1. 17.

The queſtion I meddle not with, whither ſubmiſſion to the penalty free Conſcience from guilt of ſin, in violating holeſome Conſtitutions: who ſo affirme, had neede build on better Reaſons, then ſuppoſed equiualence of ſatisfaction for dammage done to community, by bearing the penalty.

Maxima peccandi illecebra eſt impunitatis ſpes. There is no greater encouragement, entiſement to ſin then hope of impunity. Licentious wee are growne out of meaſure, moſtly by that occaſion; lenitude, rather then lenity of Magiſtrates: that now wiſeſt begin to thinke, as that ſage Politician ſpake by occaſion of *Neruaes* remiſneſſe in gouernment. Its better to liue where nothing, then in this ſtate where all things are lawfull. *Vſe.*

Wee heare daily clamorous outcries of Separatiſts and others, for, I know not what, tolerations of euill men: yet faults not the Church in her Conſtitution: what euill man or practiſe doe they legitimate, or but tolerate? Yet confeſſedly there is fault amongſt vs, that penalties are not more ſtrictly executed. How may we feare, leaſt the Lord lay to his hand, while his deputies are ſo remiſſe? See, is not wrath already gone out from the Lord? Oh that ſome *Phinehas would ſtand forth* h *to execute Iudgement, before the Lords wrath breake forth to deuoure vs.* h Pſal. 106. 30.

Theſe Reaſons, me thinkes, ſhould excite vs. 1. With ſuch *feare* or ſeuerity thou maiſt *ſaue a ſoule*, *and* i *reſcue it* i Iud. ver. 23.

out

out of the fire: ſuch bleſſing God gaue to that ſternneſſe towards [k] the inceſtuous perſon. 2. Or if the delinquents be incorrigible, yet others ſeeing their puniſhment may feare to doe preſumptuouſly: when otherwiſe, thorough Connuence, the example is as [l] *leauen*, as a [m] *Gangrene, encreaſing to more vngodlineſſe*. 3. And why, ſith this may propitiate the diuine Maieſty, and [u] *ceaſe the Plague*, mercileſly expoſe we the body to deſtruction? Which, with loſſe of ſome incurable members, may be preſerued. Conſider what I ſay, and the Lord giue you vnderſtanding in all things: Conſcience, in this.

k 1 Cor 5. & 2 Cor. 2. Collat.
Deut. 13. 11.
l 1 Cor. 5. 6.
m 2 Tim. 2. 17
n Num. 25. 7, 8.

The perſons whom the penalty toucheth are next pointed at. *Any*, of any ranke or quality, that *Will not Worke*. That clauſe deſerues our notice. *Not want of ability, but lacke of will to worke, is ſtricken at in the penalty*: for what when feebleneſſe by age, or ſickneſſe; or other impotencie by caſualty betides vs? Suppoſe you *Paul* warrants to ſhut vp bowels of Compaſſion to ſuch? God forbid: where then is place for *viſito, poto, cibo*, and ſuch like works of mercy, omiſſion whereof [o] excludes from heauen? Or why adde we affliction to thoſe whom God hath wounded? Yea, what if in greateſt ſtraites, there want meanes of imployment? Is it not equiualent to other impotencie? Such want not will, but meanes to be imployed: Are therefore capable of the common reliefe.

o Mat. 25. 41, 42.

Vſe.

Wickednes is witty to its owne harme, Churliſh *Nabal* had his [p] *pretended equity, denying to Dauid reliefe in his neceſſity*. Curre-megients, who ſcarcely know any other ſentence of Scripture, yet to ſaue their peace, the crums that fall frō their table, haue this of *Paul* in their mouthes; worke for your liuing: S. *Paul* ſaith, *Hee that labours not, muſt not eate*. This to the feebleſt amongſt the Aged and Impotent; to the moſt decrepit and crookt with yeeres: yet ſaid not *Paul*, he *that doth not*, but *he that Will not Worke*, muſt not eate. Not labouring, may iſſue from impotency and want of meanes to be imployed: if ſo, it intereſſeth them to our Reliefe.

p 1 Sam. 25. 10 11.

I wiſh ſuch would conſider; 1. Poore are their [q] owne

q Neh. 6. 5.

flesh.

fleſh. 2. Left amongſt vs to be r matter of our liberality and mercy. 3. Their ſ loynes may bleſſe vs. 4. Their thankfull deuotions make way to our t receiuing into euerlaſting Tabernacles. 5. And themſelues u are yet in the fleſh, know what may bee their owne lot. 6. Haue cauſe to feare their owne impouerifhment; for, who *ſo ſpareth * more then is meete,* is not likely onely, *but ſure to come to pouerty.* And of the firſt materiall part of the Chapter, checke of Churches tolerating Loyterers, thus farre, followes the correption of the delinquents themſelues.

r Mat. 14 7.
ſ Iob 31.20.
t Luke 16.9.
u Heb. 13.3.
* Pro. 11.24.

VERS. 11, 12.

For we heare that there are ſome among you which walke diſorderly, not working at all, but are buſie-bodies.
Now them that are ſuch, we command and exhort by our Lord Ieſus Chriſt, that with quietneſſe they worke and eate their owne bread.

THE paſſage to this member ſeemes thus. The Apoſtle willingly preoccupates what hee ſaw likely to be demanded: whereto tends, what meanes, or occaſions all this earneſt vrging vpon vs, cenſure of the inordinate? *Reſp.* Maruell not at it: for we heare, notwithſtanding our fore monition, that there are ſtill among you, who walke diſorderly, &c.

Particulars in the Text are, 1. The crime charged vpon them; *diſorderly walking*; ſpecified for euidence to bee; 1. *Not working at all.* 2 and which vſually accompanies neglect of our owne buſineſſe, *buſie medling with what concernes vs not.* 2. The euidence, on which he proceedes to charge them: *heare-ſay.* 3. *Precept* and vrging to amendment, *ver.* 13.

For We heare there are ſome among you, &c. May a Miniſter or Church Magiſtrate proceede vpon hereſie to taxe crimes in the people? With what cautions? In what manner? *Reſp.* So did *Paul* more then once. See 1 *Cor.* 1.10. & 11.

& 11. 18. With what Caution? 1. His informers were *fide digni*, ſuch as had wonne to themſelues opinion, and halfe renowne of ſanctity in the Church. See 1 *Cor.* 1. 11. Its vnſafe, fooliſh to beleeue euery thing, euery man; eſpecially where the blemiſh redounds to the whole Congregation; there *are* x *that liue on the ſinnes of the people:* delight in the infamy of the Church. 2. Prudently they carried their information: making choiſe of *Paul*, in whom was Authority to correct and reforme the things amiſſe: a good euidence they ſought amendment, not ſhame of the delinquents. 3. Charitable they ſhew themſelues in relating the Crime: It was *Schiſmes*, 1 *Cor.* 11. 18. their ſtile is *ſeuers*, y *Contentions*; a leſſe euill: charity loues not to thinke, or make the worſt of other euils.

x Hoſh. 4. 8.

y 1 Cor. 1. 11.

2. His *Modus* in proceeding: 1. He chargeth not the crime vpon the whole Church: he ſaith not all, nor moſt of you: but *nines* ſome among you: *loquitur quam fieri poteſt parciſſime.* 2. Particularizeth no man, but ſpeakes indefinitely; *ſome*, whither to occaſion the Church to obſerue all: or rather to aduantage the delinquents to amend their amiſſe, before that from *Pauls* mouth they ſhould know their owne names.

3. Though he order them to cenſure, vpon Hypotheſis of their incorrigibleneſſe: yet firſt with greateſt grauity, meekeneſſe and loue he moniſheth them, ſelfely to correct their errors.

Vſe. I could wiſh them that in this reſpect make Apoſtles their patternes, to heed alſo their cautions: ſo to follow their practiſe that they obſerue their *Modus*.

2. The Crime generall is, walking diſorderly: whereof See *ver. 6. Item Annotata ad* 1 *Theſ.* 5. 14. Specified it is in two particulars. 1. Not working according to the iniunction: whereof See *ver.* 10. 2 *Curioſity, the Native fruit of Idleneſſe:* ſo *Paul* notes it, 1 *Tim.* 5. 13. making it *muliebre vitium.* But who maruels to ſee Idlers become effeminate? How doth it euirate, *vir-min* men? and bring vpon them *mollitiem* no leſſe then womaniſh?

Properties of it thus number. 9. Buſie inquiſition into euery

euery mans secretest actions. 2 x Putting the finger into euery mans businesse. 3 Wherefore vsually, they are the fire-brands of contention, and vnneighbourly quarrels. 4 Trifling tales aboue measure, 1 *Tim.*5.13. 5 Secretaries after the rate of Apostles; *what you tell them in secret they publish on the house tops, and in the Market-place. Cætera vide apud Plutarchum, in moralibus.*

x 1 Pet.4.15.

Its *morbus Epidemicus*: how may we stop, or hope to cure it? While wise men cherish it in themselues, and are hardly brought to notice it as a fault: and yet Saint *Peter* giues [a]Caueat against it, as strict, as against theft, murther or other *maleficia*; not as if it were equall to them in the kind of euill, but perhaps because it so easily insinuates it selfe, so pleasingly creepes vpon vs, that but with strictest caution we keepe it not out.

a 1 Pet.4.15.

1 *Tantúmne abs re tua otij est, aliena vt cures, & quæ ad te nihil attinent?* Who so mindes his owne taske so large as it is, to heed his owne wayes, to see to those of his owne household to know his own sinnes, to mend his owne life, findes remedie against.

2 Others euils hurt vs not. [b] *Euery man beares his own burthen:* is countable for [c] himselfe vnto God.

b Gal.6.5.
c Rom.14.12.

3 Note it euer to heare ill in Scripture; taxed as *Hypocrita vitium*, [d] *Why seest thou, &c.*

d Mat.7.3.

4 Drawes with it too foule neglect of our selues, till we be ouergrowne in iniquitie, *Mat.*7.4.5.

5 Layes open to like curiosity, and vncharitable censure of other men.

6 Occasions God himselfe to be the extremer in marking what we doe amisse, See *Mat.*7.2.

VER. 12.

Now them that are such wee command and exhort by our Lord Iesus Christ, that with quietnesse they worke and eate their owne bread.

THe prescript, vrging to amendment, wherin is. 1 *Officium*, the Office or act inioyned together with the *Modus*. *To worke with quietnesse.* 2 The manner of iniunction, with peremptory and graueſt command. *Wee Command*; and meekeſt yet moſt ſerious obteſtation, *and beſeech you by our Lord Iesus Christ*; *q. d.* by the loue you beare him. 3 *Ratio*, that ſo the *bread you eate may bee your owne.*

We command and intreate, or exhort you, Brethren, &c. What is wanting to giue vs edge to the duty? Heere is. 1 *Preſcript.* 2 *Iniunction.* 3 *Exhortation.* 4 *Argument.*

1 Preſcript, informes the iudgement; directs what is to be done.

2 Iniunction or mandate peremptory, preſſeth, vrgeth Conſcience.

3 Exhortation or entreatie, ſwayes affection.

4 Reaſon preuailes with all, that are Reaſonable.

Blinde we are all in the things of God; many in maine moralities. Gracious is the Law-giuer, that *ſhewes thee oh man what is good*, yet are few ſo happy as by bare demonſtration of duty, to be ſwaied to obedience: if any be, they are ſure guided by the e *ingennous and free ſpirit of God.* e Pſal. 51. 12. But precept muſt be vpon precept, iniunction peremptory vpon iniunctiō, ere Conſcience in many apprehend neceſſity of performance. There are whoſe Conſciences are vrged by iniunction; yet are not affections allowed to loue and proſecute the duty: Heere hath exhortation and intreaty their place. And there are whoſe affections are alſo inclinable, yet are of curious vnderſtāding, that muſt ſee

Reaſon

Reason ere they giue command for practise.

Lord what is man that thou so regardest him? But when Gods Spirit so farre descends, as in all things, after a sort, to humour vs, take heed wee despise not such duties. If God but prescribed the Sanctification of the Sabbath, a Law-giuer, as he is *f able to saue and destroy*, were it not sufficient to presse vs to the duty: But when he shall so far condescend to our backewardnesse, to presse it vpon Conscience with a speciall *g Memento*; by his example leade vs, by Reasons so plentifull perswade vs, take heed how, vnder pretence of relaxation from man, we pollute his holy day; *sic de Reliquis*, where Gods Spirit pleaseth to be so importunately vrgent, there chiefely tremble to slight the duty. *Vse.*

f Iac.4.12.

g See Exod.20. 9,10,11.

What, may we conceiue the Reason of *Pauls* so instant and importunate pressing the dutie of labour? Vrging it with such serious instance and vehemency, againe and againe, and a third time, as if he could neuer satisfie himselfe in pressing it.

Resp. 1 The state of this Church now in such streits, as dissipation of it might iustly bee feared, except by this meane it were supported. 2 The auersenesse of some amongst them, from the duty. 3 Perhaps also the important necessity of the duty in it selfe considered.

Such strength our Church yet feeles not, nor feares; howbeit. 1 Auersenes, abhorrence from labour, toylesome may bee obserued in most: wee are most all of *Issachars* Tribe: therefore vsually choose callings of greatest ease; in works of calling Christian and particular, make choice to be imployed in what is most easefull: that may bee the Reason, why many prefer hearing, before all other works of Religion. 2 Necessity lies also on vs, *h* precept peremptorie: *medij* also; sith without it we can call nothing our owne, not the bread we eate; haue holy or warrantable vse of naught wee enioy; and how hatefull to God is *i negligent dooing his worke*, any worke euen of calling?

h Ephes.4.28.

i Ier.48.10.

How may we rowze our sluggish nature? Meditate

1 The bleſsings which accompany ſedulous induſtrie: Gods bleſsing goes, with it in temporalries, See *Pro.* 10 4. & 13.4. & 14.23. 2 His curſe is vpon ſloathfulneſſe, that brins [k] to pouerty. 3 *That* preuents temptations, at leaſt blunts edge of them. 4 *This* encourageth, aduantageth the tempter: is Mother and Nurſe, good God, of how many fowleſt ſinnes, See *Ezech*, 16.49.

[k] Prou. 10.4.

And eate their owne bread: Reaſon preſsing the duety: But is any ſuch bread, that we may call our owne? Peſtilent Anabaptiſts are all for community; ſome of them for ſuch as *Plato* warranted, wiues not exempted: and wiſer then they, giue diſtinction of dominions, no other original, then poſitiue lawes of men. I haue neither luſt nor leaſure to enter the queſtion; nor thinke I it pertinent to this Text: this onely; *Thou ſhalt not ſteale*, is a Law morall, naturall. Why doubt we whether by like Law wee may call ſomething our owne? Elſe what is theft, or where is it? Vſually its deſcribed *vſurpatio Rei alienæ inuito Domino*. 2 Confeſſed it is by all iudicious, that *Dominium* not onely in *Res*, but in *perſonas*, hath approbation from Law morall, *Exod.* 20.10.17, Approbation? And why not alſo inſtitution? But *manum de tabulâ*, I had almoſt fallen on confutation of Schoolemens fond Reaſons.

Owne bread ſeemes heere oppoſed *alieno*, not theirs, I Either becauſe due to others, *viz.* to impotent, if vnderſtood of what they receiued by way of reliefe from the treaſure: 2 Elſe, becauſe by no title ciuill; nor deſcent, nor price, nor labour, &c. theirs.

How euer, as *Salomon* aduiſed I to drinke water of our owne ciſterne, ſo *Paul* to *eate Bread of our owne iuſt acquiring*.

[l] Pro. 5.15.17.

Diuines note a double propertie; one ſpirituall, which we haue in Chriſt, 1 *Cor.* 3.23. Another ciuile, whether by hereditary deſcent, or ciuill contract, or gift, or induſtrie. *Ciuiliter noſtrum* it muſt be that we eate, and ſuch as by ſome iuſt title we may claime to be our owne.

Miſerum eſt, ſaid the Poet, *alienâ viuere quadrâ*: though neuer ſo liberally and graciouſly conferred vpon

vs,

vs. Impious, *alieno viuere pane* in *Pauls* sense; such as by no iust title we can call our owne. What is that liuing other then vniust, rapinous, and otherwise iniurious? *Vse.*

Their eyes swell with fatnes, their paunches as runnes, many, who neuer yet ate morsell of their own Bread, is it thine thou hast gotten, by sacriledge, oppression, fraud, vsurie, briberie, dissembling pouertie, impotencie, &c? Where hath God sanctified those as meanes to make ought our owne? And not rather threatned, punished with dire & curses such methods and misteries of cosenage and violence, till they haue vomited the substance they haue so deuoured. I say as *Salomon*, drink waters of thine own Cisterne; more then *Salomon*, [m] *eate the fat, drinke the sweet*; but with *Salomons* caution, let them *bee thine, thine owne onely*: if by no other meanes yet, by thy labour and industry, that so thou maist *reioyce in the worke of thine owne hands.* [m] Neh. 8. 10.

VERS. 13.

But yee Brethren be not weary of well doing, &c.

A prolepticall Apostrophe to the people orderly demeaning themselues after the Canon for labour; hauing nature of a caution, whose summe is this; that howsoeuer exorbitants behaued themselues, they yet should continue in weldoing.

What this weldoing is, is questionable: whither beneficence, and releiuing of these inordinate? *Resp.* 1 Except in case of extreme necessity, its not weldoing to giue reliefe to loyterers. 2 And where the charge generall is, that such should not eate, suppose you the Caueat is to yeeld them maintenance from common Treasure?

Thus rather; weldoing vnderstand continuing in labour, notwithstanding the loytering of these exorbitants.

Let not others exorbitancie make you irregular. Though

n Hoſh. 4. 15. o 2 Pet. 3. 17.

thou Iſrael play the Harlot, nyet let not Iudah ſinne.

Gods people may not runne with the ſtreame, o *be carried away with the errour of the wicked*, See *Ioſh.* 24. 15. 2. *Pet.* 2, 8. *Gen.* 7. 1.

p Tit. 2. 14. q 1 Pet. 2. 9.

1 They are taken out of the world, *Gal.* 1. 4. 2 p *Gods peculiar*, 3 q *a holy Nation to ſhew foorth vertues of him that hath called*, 3 Compare 2 *Corin.* 6. 14. *&c. Epheſians* 5. 11.

Vſe.

Millions of Soules daily periſh by neglect of this Rule, while they thinke others exorbitancy warrant for their owne, eſpecially when multitudes, great men, or Saints goe in the droue, blindly they follow though in *praecipitia.*

r 2 Pet. 2. 4, 5, 6.

Yet hath the Lord laboured to make vs cautionate: 1 Charging not to follow multitude to euill, *Exod.* 23. 2 Minding vs of their iſſue, *Mat.* 7. 13. moniſhing that they lie in that euill one, 1 *Ioh.* 5. 19. Exemplifying his wrath vpon whole Countries, r worlds of vngodly men, millions of reuolting Angels.

2 Though he tell vs of great men, they are not alwayes wiſe: of Aged, that they vnderſtand not Iudgement, *Iob* 32. 9. Profeſſeth to hide thoſe things from wiſe and prudent, and to reueale them to babes and ſucklings, *Mat.* 11. 25. 1 *Cor.* 1. 26.

3 Though doctrinally he deliuer it, beſt men are but in part ſanctified, 1 *Cor.* 13. 9. *Rom.* 7. 15, *&c.* preſcribes vs our *quatenus* in imitating the moſt holy, 1. *Cor.* 11. 1. permits chiefe of his Saints to fowleſt delinquences.

Potent is the temptation, ſo that good men ſometimes miſcarry in it. *Barnabas* himſelfe is miſled with *Peters* diſſimulation, *Gal.* 2. 12.

Thus thou maiſt be armed againſt it. 1 Making thy line of life, not *facta hominum*, but *precepta Dei.* 2 Conſidering the beſt are but in part ſanctified; and therefore may ſuffer *humani aliquid*, *Iac.* 3. 1. *Ec.* 7 22. 3 Thinking nothing warrant for Conſcience in practiſe, but what will hold plea at the Barre of Gods Iudgement.

The duty, *Be not weary of wel-doing.* Thinke it ſpoken

to

to vs. The word by [f] *Apostles interpretation* implies two things; chiefe branches of that *Acedia*, which Schoolemen from *Gregorie* an number to sinnes Capitall.

1 *Tedious yrkesomenesse, or tiredness in Gods seruice*, charged on Israel as their loathsome sin, *Mal.* 1.13. *Am.* 8.5. for which Gods fury threatens to breake out against them, *vtinam ne non & nostrum.*

Causes out of which it issues, you may obserue these, 1 Lacke of loue to our God, who yet hath done so great things for vs: *the* [t] *yoke is easie, the burthen light*; but *Amanti*, is *Bernards* glosse. *Commandements are not grieuous to loue*, 1. *Ioh* 5.3.4.

2 We consider not, nor taste the [u] sweetnesse found in holy duties. Good God, what [*] peace bring they to the Conscience, thorough [x] assurance of Calling? What ornament to the soule? Restoring in it the decayed Image of God. O taste & see how gracious the Lord is, *Psal.* 34.8.

3 Are led too much by sense and carnality; esteeming nothing good, but what is good to sense, and yeeld pleasance to sensuality: See *Psal.* 4.6. *Mal*, 3.14.15. Had wee *Dauids* Spirit, the bitterest of all seruices would be hony-sweete, accompanied with the light of Gods fauourable countenance, *Psal.* 4.6,7.

Is it incident into a childe of God? *Resp.* S. *Paul* had neuer else said of *Philippians*, their care sprang afresh, *Philip.* 4.10. yet with this difference. 1 Its not vsuall toward all goodnes vniuersally, but in particulars. 2 Is striuen against and bewailed. 3 Recouery is *first loue, to doe first workes.* 4 They rise againe *timoratiores, sollicitiores, feruentiores*, as it were to make amends for former languishings.

Preuentions or Remedies of it auaileable are these. 1 Euer meditate, contemplate the goodnes that is in holy duties. [y] *Ecce quàm bonum & quàm iucundum*, is applicable to all seruices we doe to our God.

2 Be frequent in doing, that thou maist habituate thy selfe in goodnesse: who so workes or *habitu*, workes with delight.

3 Let that be weighed, that wee hazard and lay open

[f] Heb. 12.3.

[t] Mat. 11.30.

[u] 1 Pet. 2,3.

[*] Gal. 6.16.

[x] 2 Pet. 1.10.

[y] Psal. 133.1.

our selues to the whip, to Gods seuere correction, *Hosh.* 5. 15. The Lord will not suffer garce to rust in his Children.

4 Despise not Prophecy, 1 *Thes* 5. 19, 20. forsake not Assemblies, *Heb* 10 25. The words of the wise are as Goades, *Ec* 12. 11.

5 Pray God to quicken what languisheth, and is ready to die.

6 Consider. 1 What it euidenceth; our little or no relish of gracious goodnes, 1 *Pet.* 2. 3. 2 What it causeth: depriuall of fauours already receiued, *Amos* 8.

The second thing it denotes, is *fainting and whole giuing ouer, Heb.* 12 3. one well calls it *imperseuerantiam.* Its sometimes in *bono particulari*, sometimes *vniuersali*: then to be trembled at. 1 We loose what we haue wrought, 2 *Iob.* 8. or suffered, *Gal.* 3. 4. 2 Proclaime our selues to haue bin but hypocrites, hauing forme onely of godlines: Its not of hypocrisie to bee but temporarie, *Mat.* 13. 21. *Hosh* 6 4. 3 The diuell reenrring brings with him more, and worse then himselfe, *Mat.* 12. 45. vitious thou thē groweſt aboue the ordinary rate of nature. 4 Recouery, after such whole relapsing, is impossible, *Heb.* 6. 4, 5, 6. & 10. 26.

May it fall into Gods children? *Resp. Absit:* 1 the better Couenant assures of perseuerance, *Ier.* 32. 40. 2 promise of God is to confirme, 1 *Cor.* 1. 8. to perfect. *Phil.* 1. 6. to safegard by his power to saluatiō, 1. *Pet.* 1. 5. 3 Christ intercedes, raignes at his fathers right hand, that nothing may seperate, *Rom.* 34. 35.

Why then caueat giuen them against it? *Resp.* 1 to minde of naturall mutability; for by grace we stand, *Rom.* 11. 20. 2 Cautions are meanes sanctified to preuent it: 1 our owne endeauours are required to our establishment, 1 *Iohn* 5. 18. 2 which, these items and exhortation, without missing, kindle and cherish in vs.

Vse 2. 2 1 Tim. 4. 1. Beloued, these are the iust times, perillous for 2 recidiuation: now seemes the autumne of the Gentilish Church, wherein trees fullest of sap, haue many cast their fruits, almost lost their leaues; God grant the root keepe life, that care of Gods seruice may spring afresh; else, what holds

it?

it ? but that wee ſhall become fewell for the fire vnquenchable.

Obſecro per Ieſum. 2 *Take heede leaſt you alſo be carried away with the errour of the wicked, and fall from your owne ſtedfaſtneſſe.* Eſpecially *let him* b *who thinkes he ſtands, take heede leſt he fall.* Behold *Adam* kept not his ſtanding in innocency; Angels greater in power and ſtrength then we, yet kept not their firſt eſtate. I ſay not but we haue better promiſes in the new couenant; But its good to feare our owne infirmitie, perillous to relie on our owne ſtrength; mutable more then the wind, is man in himſelfe, eſpecially from good to euill.

a 2.Pet.3.17.

b 1 Cor.10.12.

Preuentions profitable meditate theſe: 1 preſume not of thine owne ſtrength to begin or continue wel-doing, leſt the Lord leaue thee to thy ſelfe, as c *Ezechias*, as d *Peter*; till thou haue learnd that the way of man is not in himſelfe, that its God who worketh both will and deede.

c 2Chro.32.31

d Mat 26.35. 70 72. 74.

2 Pride not thy ſelfe in thy beſt doings: e *Is it more*, is it ſo much *as dutie?* is it not all ſtained with ffowleſt blemiſhes? and who is he g that *workes all our good workes in vs?* Take heed leaſt the Lord permit thee to euill, till thou haue learnd to be vile in thine own eyes; to acknowledge him author of h euery good gift, of euery act and exerciſe of gracious qualities.

e Luk.17.10.

f Iſai 64.6

g & 26.12.

h Iam.1.17.

3 Reioyce not, nor inſult ouer the fal of others, leaſt the Lord ſee it and it diſpleaſe him: through infidelitie they were broken off, and by faith thou ſtandeſt; i bee not high minded, but feare; thou alſo maiſt bee tempted, *Gal.6.1.*

i Rom.11.20.

4 Set before thine eies the fearefull eſtate of them who haue reuolted from holy courſes: if not that terror, nothing will worke thy caution, *Heb.10.26.&c.*

k 2 Cor.4.16, 17,18.

5 Conſider the *fruits preſent*; the k glorious reward to come, leaſt thou bee wearied, and faint in thy minde, *Heb.12.3.*

6 Dote not vpon the acceptance or approbation of men: for wherein is it to be eſteemed? Thus thinke: though

though thou labour in vaine in reſpect of men, yet is thy reward with the Lord, and thy worke with thy God, *Iſai* 49.4.

7 Haſten not to the reward: its good to truſt and to waite: in due time wee ſhall reape if wee faint not, *Gal.*6.9.

VERS. 14,15.

If any man obey not our ſayings by this Epiſtle, note that man, and haue no company with him, that he may be aſhamed.
Yet count him not as an enemie, but admoniſh him as a Brother.

AFter caueat giuen to regulars, he returnes to the inordinate: giuing new order for their cenſure, in caſe they continued refractaary after new warning giuen by this Epiſtle: where is 1 the puniſhment of two branches: 1 note him: 2 company not with him.

2 Mitigation of the puniſhment; or rule of moderation correctiuely annexed, that through miſtake they ranne not to extremity, *verſ.* 15.

If any man, of what ranke or quality ſoeuer, now obey not, *Note him. Impartially* he requires *Church Cenſures to proceed againſt all contumacionſly exorbitant*. ſee 1 *Cor.*5. 11. a like *ſiquis*. To *Timothie* the charge is giuen with ſolemneſt obteſtation, little leſſe then adiuring, 1 *Tim.*5. 21. So *Ambroſe* bare himſelfe to *Theodoſius* the Emperour; who, not onely ſubmitted to the cenſure, but euer honoured, admired the Biſhops carriage.

Vſe. Whither is it more happy, or more miſerable to bee Great? can any tell me? As the times now goe, more miſerable. 1 *Amos* may not come at *Bethel*, his words are too heauy. *Nathan* is too plaine to bee a great mans Chaplaine; they loue to be quiet in their ſinnes. Cenſures are growne timorous to approach Nobles or Gentrie. That horrible

1 Amos 7.10. 13.

horrible and filthy thing is committed in the Land. The Prophets prophesie lies; the Priests receiue gifts, and the people delight to haue it so: And what will ye doe in the end thereof? The happinesse of greatnesse seemes this onely; as the great fauorite at *Rome*, *peccandi licentiâ Felices appellantur*: As the *Israelites* into *Canaan*, so passe these to their Hell, no dogge opening mouth, or wagging tongue against them: yet was there as great as the greatest, whose prayer was, Let the righteous smite me friendly and reproue me; who esteemed it as precious, as the soueraignest balsome, *Psal.* 141.5.

1 Why [m] *strengthen we the hands of the wicked, that hee cannot returne from his wickednesse?* 2 Why hazard wee the *vulgus* to infection, impenitency? Saw you euer greatnesse fall alone? 3 minde that of the ancient *Hulderike*. how shall our soules at last clamour and curse vs? when they feele the torments, which holesome seuerity might haue kept them from.

[m] Ezech. 13. 22.

Obey not our sayings by this Epistle: so I thinke must be the reference, and not to σημειῶσιν, *q. d.* If to this new monition by this Epistle they bare themselues refractary, then spare not, but note them.

Contumacie in smallest sinnes is more then a little hainous, makes lyable to seuerest Censure: see *Mat* 18.17. compare *Numb* 15.30. *ad* 37. 1 Arguing contempt of Authoritie, *Numb.* 15.31. 2 Desperate obstinacy in the offender.

Clamours are frequent against abuses of excommunication. A lackway they say its made for fees; and that thunderbolt is cast out at smallest offences, Gouernours haue age; *pro se respondeant*: this onely consider: though the sinnes be little, yet should the sinner be contumacious? The lazing of these loyterers is not numbred amongst mortals: nor sets the delinquent in state of enmity with God, *vers.* 15. yet contumacy therein, *Paul* orders to be censured with some kind, and degree of Excommunication. *Vse* 1.

Errare possum, said Saint *Austine*, *Hæreticus esse nolo*.

Let

Vse 2.

Let it be our mind for frailties, for lightest offences; there liues not the man on earth so iust, that doth good and sinnes not, *Eccl.* 7.22. yet farre be it, that *our hearts should be* [n] *set in vs to doe euill.* obfirmed against all monitions, reproofes, censures tending to reforme vs; that argues vs desperately contumacious.

n Eccl. 8.11.

o See Pro. 15.5

Euidences of it: 1 to despise admonition, *Pron.* 12.1. 2 more to hate the reprouer, *Pron.* 9.7,8. 3 yet more, to be exasperated by admonition to become more vile; *Sodomites, Gen.* 19.7,8,9. 4 height of it, when *God afflicts,* and *we* [p] *sorrow not,* nor [q] *amend,* but [r] *encrease our reuolting.*

p Ier. 5.3.
q Amo. 4.6. &c.
r Isai 1.5.

There growes vp with it, 1 stupifaction of Conscience: 2 obstinacy of Will: 3 infatuation of Iudgement, *Isai.* 5. 20. *Rom.* 1.28.

The punishment: ἐπισήμανσις: *Note that man:* some rather render notice, or signifie him; the word signifies both, Note him with a brand of infamie; or notice him as infamous to the Church that all may auoide him.

Consent of best Interpreters is; that such noting, signifying, or noticing him to the Church, is the same at least in some degree with excommunication: Saint *Austine* so iudgeth *lib.* 3. *Cont. Epist parmen. cap.* 4. *Theophylact* also *ad locum.* But whether of like nature and extent with our greater or lesse excõmunication, in both which is exclusion from cõmunion in Sacris, is not apertly resolued Is it perhaps *Caietanes* middle betwixt the two; their debarring the Temple, Table, conuersation of the faithfull? *Quere:* for I resolue not: *Estius* his reasons sway me to thinke the greater Excommunication, *or giuing vp to Satan,* is not ment: for Saint *Paul* allowes them not to be accounted enemies; nor were their sinne, though ioyned with a litle stiffe contumacy, so enormious as to promerit it. Nor the lesse, as now tis in vse with vs: for therein is no interdict of Societie. Perhaps then tis some other degree of such Censure now growne out of vse: implying their publique noticing or pointing at by name in the Congregation, by the Gouernours of the Church, that they were such as from whose societie the people must abstaine.

ſtaine. And this may be the note of Infamy ſet vpon them: *iudicent docti.*

And haue no company with him, that he may be aſhamed. The ſecond kinde or degree of puniſhment added to their publique deſignement by the paſtours, concernes the people for execution: *haue no company with him*, after ſuch publique denouncing him vnmeete for it: And is amplified by the end, or poſsible fruit, *that hee may be aſhamed.* As touching the kinde or degree of Society here interdicted vs, hath bin treated *ad ver. 6.* And is here explicated in the very terme choſen to expreſſe it. μὴ συναναμίγνυσθε. Be not mingled with him, If I be not deceiued, hee meanes in ſuch inward and intimous familiarity, as is betwixt a man and his friend: *quod hoc ad Sacra?*

But notice it a *puniſhment more then a little grieuous to be ſecluded from familiar Society with Gods Children:* here if any where it hath place of *Salomon*, [s] *væ ſoli*; when a man liues as an out-caſt from among Gods people. What a benefit did *Dauid* eſteeme it? that [t] *the righteous ſhould reſort vnto his company*; and not without cauſe; ſo many comfortable bleſſings accompany it: ſo many aduantages to our bettering in goodneſſe: 1 walke with the wiſe, thou ſhalt be wiſe. *Prou* 13.20. with the holy thou ſhalt learne holineſſe; their example will allure, excite, inflame thee to holy emulation: 2 their lips will feed thee, with counſell, exhortation, inſtruction, *Prou.* 10.21. ſo is their ſpeech gracious moſtly alwayes, fit to miniſter grace to the hearer, *Eph.* 4.29. Did not our hearts burne in vs, when he talked with vs in the way and opened vnto vs the Scriptures? *Luk.* 24.32. 3 How bridles it paſsions, not yet ſo well maſtered, corruptions not fully mortified, deſiring, (Lord, how oft? how eagerly?) to breake out and vent themſelues? the awe of ſuch preſence much reſtraines them. *Nunquam ad te accedo, quin diſcedam doctior*, ſaid he in the oratour. Nor ſhalt thou to ſuch company, but thou ſhalt depart *Sanctior*: opportunities are there euer obuious, to receiue or doe ſome good: penall therefore it

[s] Eccl. 4.9,10.

[t] Pſal. 142.9.

it must needes be deemed, to be secluded.

Vse. Is it our pride, or melancholy, or wrath, or loathnesse to be reprooued, or lacke of loue to goodnesse, or what, that makes vs willingly sequester from such societie? *Absint.* Farre be they all from Gods children, why doe wee thus wilfully detrement, punish our selues, depriuing our selues of so many holy helpes towards heauen: *Can* n *the head say to the foot*, the eminentest to the meanest Saint, *I haue no neede of thee?* Saint *Paul*, a great Apostle, though yet he might be edified by peoples mutuall faith, *Rom.* 1.12. More let vs tremble to merit exclusion, by 1 Scandalousnesse: 2 or *other* " *grieuing the holy spirit of God* in the hearts of his Saints.

* 1 Cor. 12.21

" Eph. 4.30.

The end or issue of such punishment, *that he may be ashamed.* This, though not vertue, yet vertuous affection, God hath appropried to the nature of man; other creatures, as they haue no sense or apprehension of what is *turpe*, and matter of reproach, so nor touch, nor tincture of shame: the vse of it in mans nature, is to be a bridle to sensualitie, monitor, to keepe decorum, &c.

Kindes of it, the son of *Sirach* notes two, *Eccles.* 4.21. 1 *there is a shame that bringeth sinne*; such as our Sauiour points at, when wee are ashamed to confesse him or his Gospell; or when its restraint from any good duetie: as if there were turpitude in vertue, which is our glory.

2 And *there is a shame that bringeth worship and honour*: as what restraines from euill; or but signifies our apprehension of turpitude in the euils committed: It giues hope of correction and amendment: as the Philosopher, *Erubuit, salua res est.*

Its both a preparatiue to repentance, and a consequent and signe of it. Arguing the minde and iudgement so farre reformed, that it now sees turpitude in sin, and inclines to detest and flye from it: wherefore also its here put *transsumptiue* to denote repentance.

That *it accompanied repentance to shame at euill, at least to account it shamefull*: see *Ier.* 31.19. *Rom.* 6.21. And as to me it seemes, more kindly testifies it, then sorow or griefe for

for ſinne; which iſſues oft out of feare, or ſenſe of wrath rather then, as ſhame, out of turpitude apprehended in ſinne.

Deſperate forlorne times theſe are; hee ſlanders them not, who ſaith they are as far from repentance, as they are from ſhame. The [x] whores forehead, the [y] brow of Braſſe complained of in the Prophets, is the temper, the complexion of this generation: fowleſt ſinnes, and more then beſtiall, that Saints and morall heathens would blūſh to name: how many glory in and make matter of boaſting? Their drunkenneſſe [z] ſtinkes in the noſtrils of God and men; and yet they vaunt it as point of manhood, [b] Aſſembling by companies into harlots houſes, they ſhame at no more, then Horſe or Mule that haue no vnderſtanding: were they aſhamed when they had committed theſe abominations? they were not aſhamed, neither could they haue any ſhame, And ſhall not I viſit for theſe things ſaith the Lord? ſhould not my ſoule be auēnged of ſuch a Nation as this!

Vſe.

x Ier. 3. 3.
y Iſai 48. 4.
z Hoſ. 4. 18.
a Iſai 5. 22.
b Ier 5. 7. 8.

Such impudency you ſhall obſerue to iſſue, from 1 feareſull infatuation of iudgement; no leſſe, then what *Paul* ſtiles the [c] *reprobate minde*, *Iſai* expreſſeth and cries woe vnto, vnder the name, of [d] *calling good euill, and euill good.*

c Rom. 1.
d Iſai 5.

2 Elſe from violent and boyſtrous affections, ſo bewitched with the pleaſures of ſinne, then blindely they carry a man, to [e] breake through ſhame, feare, conſcience, or whatſoeuer ſtands in their way to hinder from their Idole.

e Hoſh 4. 2.

3 Or from commonneſſe of the ſinne, and cuſtome receiued amongſt the people, with whom they dwell: In *Sodome* it was no ſhame to play the Sodomite; ſo had old and yong, people and Princes made it matter of faſhion. And amongſt vs, how many ſinnes, monſtrous in a gracious eye, are growne into faſhion? into eſteeme of habiliments neceſſary to make vp the compleat Gallant? And matter of blemiſh and imputation its grown not to doe as the company; not to ruune with the luxurious to the ſame exceſſe of riot.

4 Or,

4 Or, which is not the leaſt ſtrengthener of this impudence, addes ſteele to the braſſe of the bow, promiſcuous admitting to the ſocietie of the diuilleſt; welcome entertainement, and the cheerefulleſt countenance ſhowne to ſuch miſcreants, from men in authoritie, euen ſuch as profeſſe to know and feare God: when may we hope to ſee in ſuch faces the colour of vertue, whoſe vices finde ſuch friendly countenance from vs?

That not without cauſe *Paul* orders theſe inordinate to be excluded from company of Gods people: It was in his iudgement *fitteſt to worke in them penitent ſhame*: fitneſſe thus iudge of: 1 Man is by nature *Animal politicum*, a ſociable creature. They are not more perfect, but more extrauagant who affect lone-neſſe. *Aues prædaria* flocke not together; they loue to flye alone. And in long experience wee haue found it true: Thoſe Solitaries of the *Romiſh* Church, vnder pretence of more ſanctitie and contempt of the world, haue but gaped after the prey; are growne the fatter, by not diuiding the ſpoile. But, except ſuch ſeeming Saints, or ſome barbarous μισάνθρωπος, euery mans ὁρμὴ carries him to ſocietie. What now? when manners grow ſo intollerable, that euery man ſhuns his conuerſation; how is he occaſioned, to inquire into the cauſe? to bee loathſome to himſelfe, whom none vouchſafeth company, or courteous greeting.

2 Adde hereto that naturall ambition, that meere Swaines are affected withall; to be counted ſome-body in the neighbourhood where they liue: fearefull and deſperate haue iſſues of ſcorne bin, in men as we would deeme them, ſcarce ſenſible of contempt.

f Pſal. 15. 4. 3 But in the Church, where *they are all* f *honoured that feare the Lord; none contemptible, but whom vice makes vile*: where we haue taſted benefits of ſocietie of Saints, participated honourable eſteeme, while our courſes were holy; here to become an outcaſt, a ſcorne of ſuch men; how couers it the face with ſhame and confuſion, pierceth deepe the heart, where is any liue ſparke or ſeede of Grace?

The

Vse.

The fitter it is to work penitent shame, the more should be our Care to practise what is prescribed: Sequestring the disorderly from our friendly Society. Oh that wee might hope to see wickednesse grow bashfull; so modest, but as of old: when g *adulterers waited for the twie-light, and bemantled themselues with darkenesse:* That *drunkennesse and Reuelling might be but* h *night-workes:* The Sun at noone no witnesse of such abominations. But now *they* i *declare their sinnes as Sodome and hide them not:* what maruell? While seeming sanctitie giue them countenance; scarce any is so-holy, as to with-hold their *God-speed.* See *Annotata ad ver.6.*

g Iob 24.15.

h 1 Thes.5.7.

i Isai.3.9.

Yet count him not as an enemie; but admonish him as a Brother.

The Rule of moderation in the punishment. *Count him not as an enemie;* to God, or goodnesse, or the Christian name; as if in our Sauiours language he had said; *let him not,* for all this, *be to thee as an heathen or Publican:* which makes me thinke, *Pauls* noting or notizing them to the Congregation, is not excommunication Complete.

Yet count him not as an Enemie. Not? When stiffely, after new monition, hee continues inordinate? In no case. As if *Paul* meant to teach vs that paradoxe; *There may be Grace where is not thorough Reformation, where appeares stiffenesse more then a little, in continuing some delinquences. Asa* and *Iehoshaphat* are numbred amongst the Righteous; yet stood the high places in vse all their dayes. Of *Asa* and his Reigne thus speakes the Scripture. k *They put not downe the high places. Neuertheless Asas Heart was vpright with the Lord all his dayes.* Thus vnderstand mee to meanes thorough information: not onely of the degrees, which no man in this life reacheth vnto; but of the parts of duty: some parts of duty may fall to be omitted, some sinnes continued, and yet grace renewing be in the heart. 1 There are sinnes in themselues, that are not so to vs; in our knowledge and apprehension: may not ignorances stand with Grace? Who then is gracious? In many particulars, *latet quod iustum*

k 1 Kin.15.14.

Auſtin. *iuſtum eſt*: there are 1 *ſecret*, that is, vnknowne *ſins* which Gracious *Dauid* prayes to be cleanſed from. 2 Where our ignorance lyes, may there not be ſtifnes in continuing the ſins without impeachmẽt of our gracious eſtate? 3 Where meanes of coniunction are affoorded, but the minde not inlightned to receiue ſtrength of Reaſons, Is it not poſſible, thinke you, there may be grace, though the ſin continued? This Rule I walke by; where I ſee obedience extended to the latitude of knowledge; and honeſt purpoſe, to correct what God ſhall hereafter euict to be ſinfull, to that man I allow the opinion of Gracious.

l Pſal. 19.12.

Vſe. Vncharitably Cenſorious wee are growne aboue meaſure: when euery peccadill is thought incompatible with grace; when ignorances or infirmities are deemed repugnant to ſincerity, point deuiſe a man muſt iumpe in Iudgment and practiſe with vs, elſe we proclaime him none of Gods halfe Anathema, for my part, to him, who wilfully & againſt his knowledge violates *minima mandatorũ*: of him who in greater is inuincibly ignorant, and ſo ſinnes, while Iudgement is ſound in fundamentals of Faith, practiſe reformed in ſubſtantials of vndoubted moralities, I will hope as *Paul, God will in m time Reueale*; In the interim affoord him my ſuffrage to be an Iſraelite indeed.

m Phil. 3. 15.

But admoniſh him as a Brother. The ſecond Branch of the Rule. Where is, 1 *Actus*: *Admoniſh him.* 2 *Modus*, *as a Brother.* Although for my part, I thinke Saint *Pauls* as here to denote n varietie, not ſimilitude; or rather to be taken rationally; becauſe a Brother; yet by inference falles in the *Modus*; for if a Brother, why not ſo to be vſed in admonition?

n Ioh. 11. 14.

1 *Actus*: *Admoniſh him*: who hath leiſure, may conſult to this point o *Thomas* and other Schoolemen; ſomewhat voluminouſly, yet profitably handling the dutie and circumſtances; vnder the title of Brotherly correption.

o *Thom.* 2. 2aq. 33.

Thus they deſcribe it; Charitable minding the Brother to amẽd his life, Termes of Scripture are three, expreſsing ſo many degrees of it. 1 νουθετία, minding, p Remembrancing,

p Tit. 3. 1.

cing, putting in minde of dutie, without any so much as tartnes in proceeding. 2 q ἐπιπλῆξαι or ἐπιπλήξεις; a penous kinde of warning ioyned with reprehension. 3 ἐπιτιμήσεις; r Obiurgatiõ, or tart chiding, not without some acrimony of speech, and termes of Rebuke or Reproch. They well aduise, and sutably to the Apostle, that with chastening or chiding reprehensions people may not meddle; that being appropriated to those in authoritie.

q 2 Cor. 2. 6.

r 1 Tim. 5. 1.

2 Whereof? The generall is of mending their amisse: particulars availeable that way are; 1 If we minde them that their fact is sinfull; there be that sinne of ignorance, cause them to know their transgression; shew them their sinnes, *Isai.* 58. 1. *Tim.* 2. 25.

2 Of the greatnes of their sin according to the kind, degree, or circũstances of it. Its natural to most, to litle their sins; thence issues little regard to auoide or amend them.

3 Of the perill or hurtfulnesse of sinne; the staine, guilt, punishment that follow it.

3 Whom concernes it to performe? *Resp.* ſ Euery growne or vnderstanding Christian. Whither he be in charity or not, matters not in respect of obligation to the dutie, though much to the Regular performance.

ſ Leuit. 19. 17. Iam. 5. 19.

We liue me thinkes, vnder a generall deluge of iniquity; likely, for ought I see, to encrease to more vngodlinesse; what thorough impunity in Magistrates, timorousnesse of Ministers, and what for neglect of people: who, whither out of opinion that its proper to Ministers, or through want of zeale for God, or compassion to their Brethren, or thorough t *prudence because the time is euill*, are growne too silent and remisse in this duty.

t Am. 5. 13.

Yet 1 is the mandate peremptorie: 2 omission censured, hating of our Brother, *Leuit.* 19. 17. 3 and where are our bowels of compassion to the soules of our Brethren? *Iude ver.* 23. 4. Is it nothing that our Sauiour saith? Thou hast wonne a Brother, *Mat.* 18. 15. more to me it sounds, then thou hast wonne a world. Nothing? that thou saueſt a soule? Couereſt a multitude of sinnes? *Iac.* 5. 20. 5. Nothing, that by omission we participate guilt of their

sinnes? Are guiltie of blood of soules? *Qui proximi mala conspiciunt & silentio praetereunt; quasi conspectis vulneribus vsum medicaminis subtrahunt.* 6 If one of these mone, yet let our owne perill touch vs: *One Achan sinnes, all* u *Israel flie:* wherefore? Saith *Austin*, their eye was not on their Brethren to prevent their medling with the cursed thing. And for this, saith the same Author,* Christians also taste violence of Gothes and Vandales, for that they were not monitors to heathens to amend their Idolatrie.

u Iosh. 7.

* *August. in de Civitat. Dei.*

4 Whom must wee admonish? Is the next question. *Resp.* Euery Brother, that is a child of the Church; that's out of question. But thinke you those also that are without? *Resp. Lot* was monitor to Sodomites: and, mee thinkes, the precept holds for aliens, *turne and cause others to turne, Ezech.* 18.30. especially if cohabiting with vs, 1 *Cor.* 7.16.

But may Inferiours meddle with Superiours? *Resp.* If they be Brethren, why not? Keeping their dutifull respects of obseruance, x *Iob despised not the iudgement of his seruant contending with him. Naaman* listens to his seruants counsell, 2 *Reg.* 5.13,14.

x Iob.

Yet are there some, whom wee are inhibited to deale withall. 1 Knowne Apostates: *for them, Iohn* warrants y *not to pray*; nor them, any wise, to admonish. 2 Pertinacious heretiques already monished, and yet refractarie, reiect, *Tit.* 3.10. 3 z *Scorners*, men set downe in that chaire of Pestilence deale not withall; what shalt thou purchase to thy selfe? but a blot, hatred, and vnnecessary perill.

y 1 Iob. 5.16.

z Mat. 7.6.

What to those pearles of sacred admonitions? But Swinish contempt: See *Pro.* 9.7. *Mat.* 7.6.

It were wisedome, if men could temper that, which they terme their zeale in this behalfe; I meane, spare monishing, where is iust cause to feare their owne certaine danger, or scoffing scorne of holy admonitions.

Whereof? *Resp.* Of their sinnes that they may amend them. L. But thinke you of their venials, their lighter offences? *Resp.* Yes, euen of them. 1 They hurt with their mul-

multitude ; *hoc facit sentina, quod fluctus irruens.* And though they hurt not as thunderbolts, yet as hailestones. 2 They make way to greater; as little thieues open the windowes or doores to stouter villaines. 3 Besides that there are some connexed with mortalls, and strongly incline thereto; suppose wanton lookes or speeches to the Act of whoredome, 4 And *wee are not ignorant of* [a] *Satans wiles*; of the [b] *deceitfulnesse of sinne. Nemo repente fit pessimus.*

[a] 2 Cor. 2. 11.
[b] Heb. 3. 13.

Yet especially of greater: 1 They more hurt by wasting Conscience. 2 Conuiction of conscience is easier; and humiliation, the end of monition, more probablie attained.

What of priuate offenses? Fall they also vnder our censure? *Resp.* of these is that of our Sauiour to bee vnderstood, *if* [c] *thy Brother sinne against thee*; *i.e.* either hurting thy person or fame, &c. or *te solùm sciente*; Tell him of it. 1 Priuate sinnes sometime draw downe publique vengeance, *Iosh.* 7. 2 Hurt the soule of the delinquent, exposing it to perill of obduration, and other vengeance from God; though it dammage not others by example, nor the Church by scandale.

[c] Mat. 18. 15.

Howbeit the rule is, that the *monition* [d] *be priuate*; least in labouring to saue his conscience, thou bring hurt to thy Brothers fame. Except perhaps the sinne be pernicious to community; or the dammage meant in it to anothers person, exceed the detriment may come to the sinnes fame: then is allowed cautionate publication. Thus farre of the Act of duty, with the seuerall circumstances pertinent thereto; the *Modus* followes.

[d] *Ibidem.*

1 The generall is; that it be charitably performed; for we deale *with a Brother*: and must expresse loue no lesse then brotherly vertues subordinate to be exercised in this duty are, 1 Veritie and iustice: whose precepts are these: 1 That it be crimefull, at least some way sinfull, we blame, for why *e speake we euill of good? What God hath* [f] *cleansed why call we common or vncleane?*

[e] Isai. 5. 20.
[f] Act. 10. 15.

2 Let the crime bee euident; some *constat* there must

be of it, more then ſuſpition, or Rumour: elſe we admoniſh not, but accuſe and ſlander our Brethren.

In both reſpects, are faultings. Our fancie or preiudice ſometimes multiplies ſinnes, makes more then euer God made: and ouer credulous we are moſt in *peiorem partem*: whereof though the accuſed may make good vſe, by watching to preuent the ſinnes charged on him; yet faults the monitor as a falſe Accuſer.

g Iude v. 22. 2 Prudence; whoſe Rule are theſe: 1 The g temper of the delinquent muſt be conſidered, and thereto carriage of the monition fitted: wee otherwiſe handle nettles, then thornes: *& contra*.

h Mat. 7. 4. 2 Qualitie and degree of the ſin muſt be weighed: not to deale with h beames, as with moates; *nec contra*.

i 1 Tim. 5. 1. &c. 3 State and condition of perſons muſt be diſtinguiſhed. That Reuerence i to Age or other dignitie be not forgotten: Chriſtianity makes not vnmannerly, nor allowes to be ſo.

4 Opportunity of time and place, much aduantageth the preuailing of admonition. Learne herein prudence of a woman, *Abigail*, 1 *Sam.* 25. 36, 37.

Diſcretion, ſome indiſcreetly call an Idoll. Surely ſhe is a Queene in Ethickes: vertue it ſelfe ceaſeth to be vertuous, when in her actions ſhe lackes this guide.

3 Meekeneſſe: to calme our owne paſsions, and not to exaſperate others: was *Shimei* a monitor? A Rayler rather, 2 *Sam.* 16. 7. &c.

4 Compaſsion, *Tangat memoriam communis Infirmitatis*: piercing aboue meaſure the expreſsions of it.

k Tit. 3. 2, 3. l Gal. 6. 1. Thus thinke, 1 Seedes of all ſinnes are in thee. 2 Either thou k haſt bin tempted. 3 Or l muſt be tempted: ſo neede compaſsion as much as thy now delinquent Brother.

VERS.

VERS. 16.

Now the Lord of peace himſelfe giue you peace alwayes by all meanes.

PAul, you may perceiue, growes towards his cloſe; ſo thicke and threefold he falls vpon his deuotion. Howbeit this ὐχὴ or rather paſsionate prayer, if I miſtake not hath reference to the former duty: implying *Caution againſt* that, whether miſchiefe, or inconuenience, vſually *conſequent* to *admonitions*. Except prudence beare the greater ſway, *ending in heart-burnings, diſcontents, and no* leſſe then notorious violations of peace. What through pride of heart, and choleriquenes of the galled Conſcience in the delinquent; and what through imprudence, or ſhew of wrath in the reprouer, they ſeldome part, or after meet, but they ſtrike a heat.

My Brethren, theſe things ought not ſo to be; 1 m *Am I therefore an enemie becauſe I tell you the trueth?* But an n *Achab*, none ſhould thinke ſo, 2 Doth he hate the patient, that perſecutes the feuer. 3 Oh where is *Dauids* ſpirit, *who counted it precious* o *balme:* Yet ſee, as if a ſimple monition to keepe peace inuiolable, had bin to no auaile, God is prayed vnto, *himſelfe* to interpoſe for preſeruation of peace.

m Gal. 4. 16.

n 1 Reg. 21. 20.

o Pſal. 141. 5.

Particulars in the prayer are. 1 The bleſſing prayed for: *Peace*. 2 The Author, the Lord; *The Lord himſelfe*. 3 The neceſsity or difficulty or excellency of the bleſsing (who can tell whither?) In the forme of the petition, *The Lord himſelfe, Alwayes, by all meanes.*

De 1o There is peace the vertue, or fruit of the Spirit, *Gal.* 5. 22. And there is peace the bleſsing; *The Lord ſhall giue vnto his people the bleſsing of peace. Pſ.* 29. 11. Whether meanes the Apoſtle? One, or both? Truth is, they are ſubordinate.

In vaine we ſhall expect other then tumultuous conuerſation, till God giue vs peaceable ſpirits; And *in the mountaine*

p Isai. 11. 6, 7, 8, 9.

taines of the Lord shall be p *peace, that the Lambe may dwell securely with the Lyon,* and the young child play vpon the hole of the Aspe, where God hath once mastered our turbulent affections.

q Mat. 5. 3, &c.

Suppose it meant of peace the vertue; are not *vertuous inclinations gracious blessings of God?* As to mee they seeme the prime of his blessings: to be q *poore in Spirit, pure in heart, meeke, mercifull, &c.* are stiled so many beatitudes; say Schoolemen truely, they are *beatitudo dispositiua;* so many dispositions to perfect blessednesse. 2 Euidence our title to consummate beatitude. 3 Are pledges, r earnest of it. 4 Bring s *peace* to the Conscience, fill the soule with ioy vnspeakeable and glorious. 5 Are appropriated to the vessels of mercy, that shall be heires of saluation.

r 2 Cor. 1, 22.
s Gal. 6. 16.

Vse.

Which if nothing else, may calme our fretfull murmurings at that seeming ataxie; that in outward things *there be wicked, to whom it comes after the worke of the Righteous: Righteous, to whom it befalls after the worke of the wicked:* what then? Are therefore the proud blessed? Or Gods Children miserable? 1 *Them* see permitted to *fowlest euils*; those we call euils of fault. 2 t *Slaine with their ease* u baned with their wealth; * obfirmed in euill. 3 Forlorne of all vertuous goodnesse, which *onely steedes* in the day of wrath, *Pron.* 11. 4. *These*, afflicted indeed, x but: 1 not forsaken: 2 y renewed in the Inner man: 3 and marke but their end, its peace: *In their* z *death is hope, comfort*, such as a *Balaam* wisheth to partake: and in the interim, adorned with vertues; b *Rich in faith*; *blessed in all* c *spirituall blessings* that concerne life and godlinesse; that euen now *we may* d *discerne twixt him that serueth God, & him that serueth him not*; while God casts onely the Refuse of his blessings vpon the wicked; reserues his prime fauours, *vertuous Inclinations*, to the Children of his Loue.

t Pro. 1. 32.
u Eccl. 5. 12. & * 8. 11.
x 2 Cor. 4. 8, 9.
y 17.
z Pro. 14. 32.
a Num. 23. 10.
b Iac. 2. 5.
c Ephes. 1. 3.
d Mal. 3. 18.

Amongst these, reckon it as *none of the meanest to be of a peaceable Spirit:* This is a vertuous blessing, a blessed vertue: *characterizing vs* e *Gods children*, whose stile it is, frequent

e Mat. 5. 9.

quent as any, to be the *God of Peace.*

There are *pacati:* as *Hamor* and *Shechem* giue Testimonie of *Iacob* and his Retinew; *The men are* f *peaceable amongst vs.* No steersmen in contentions; yet when exasperated by wrongs, *going forth too hastely to contentions*; there is *Leo Dormiens.* Bernard. f Gen. 34. 21.

2 *Patientes*; whom iniuries prouoke not to breach of peace. *Why* g *rather suffer yee not wrong:* g 1 Cor. 6, 7.

3 *Pacifici*; Ambitious after a sort, to compose quarrels; yeelding, perswading to any thing Reasonable, rather then peace to be violated in the mountaine of Gods holinesse: such h *Moses*; i *Abraham. These shall be called the sonnes of God*; noticed of all men, to beare the Image of the God of peace. h Act. 7. 26. i Gen. 13. 8, 9.

Sirs, *We are Brethren*; *why striue we?* Especially about trifles, indifferent Church Ceremonies; so long, till wee haue made out selues a reproach, a prey almost to rayling aduersaries; till our Gospel is defamed, as if it were not *the Gospel of peace*: our God blasphemed, as if hee were Author k *of Confusion, not of peace.* *Vse.* k 1 Cor. 14. 33.

2. About temporals, things of this life, so long, so eagerly, till we haue ruined families of Antientest honour; raised Lawyers from the dunghill, that *they now inherit the seate of glory*, and *sit with the Princes of the people.*

Should difference of Iudgment, especially in *adiaphoris*, worke *disunion* of affections? l *one man esteemes a day aboue another*: *Another counts all dayes alike*: moderately he spake, and as alouer of peace, who said, *Abundet quisque sensu suo.* Nor vrge, nor oppose them so, as to breake the peace of the Church. l Rom. 14. 5.

And for these βιώτικα, the bones of so dogged Contentions: Is *there not a* m *wise man amongst vs, who can vmpire in trifles of them? But Brother goes to Law with Brother?* Tis well not vnder Infidels; they would sure more detest the faith of the Church, Yet why so ouerprise wee these infamous goods, as for them to violate precious peace? I say as *Nehemiah*; *Come*, I beseech you, *come*, let m 1 Cor. 6. 5, 6.

vs ioyne hands and hearts *to* a *build the walles of Ieruſalem, that we be no more a reproach.*

n Neh. 2. 17.

But rather, I preſume, you apprehend *Paul* to meane *the bleſsing of peace.* That Saint *Bernard* thus tripleth: There is peace, 1 internall, betwixt *God and the conſcience;* betwix *rectified reaſon and appetite;* betwixt *affection, and affection* in Gods children. 2 External, betwixt a man and his neighbour, 3 Eternall in the Heauens, where is the moſt perfect tranquillitie of order: where wee are ſet out of touch, or reach euen of the Deuils wrangling.

But peace *Paul* meanes externall, twixt a man and his neighbour. That 1 ſometimes, ſounds freedome from hoſtilitie, reſt from the tumults of warre. *Iud. 5. vlt.* 2 Sometimes, immunitie from perſecutions. *Actes 9, 31.* 3 And here, tranquillitie, quiet conuerſation in Chriſtian ſocietie, free from vaine ianglings, vnbrotherly diſcords and diſſenſions. As *Mar. 9. 50. & alibi paſsim.*

Vſe.

I pray God once ſettle vs in it: *vnite your hearts to feare him;* to loue, and liue at peace one with another. Thorough the great mercy of the Lord of peace, we haue beene long free from the miſeries of bloody warres: the bleſsing *Danid* prayed for to c *Ieruſalem*, we haue enioyed it ſeemes *ad nauſeam vſque:* till now the people are ready to cry *ad arma*, alarme. So long *hath peace beene within our walles, and plenteouſneſſe within our palaces.* And as for perſecution, the name is hardly heard amongſt vs, ſithence *Tempora Mariana*; that now wee are growne touchy, and tender of reproach, and churle, if the Lord call vs to *ſuffer euen rebuke for his Name.* Yet, as if wee were made of wrangling metall, had our life, as Salamanders in the fire of contention, *ſo doe we about queſtions, and ſtriſe of words in the Church*; ſo eagerly purſue wee petieſt rights, reuengefully proſecute trifling wrongs: that we ſet Church and Common-wealth all in a combuſtion.

c Pſal. 122. 7.

Llheyde apud Maginum in Cambria.

He knew the hearts and temper of his countrimen, the *Cambro-Britans*, who thus writes of them. That they are naturally propenſe to brawles, ſometimes of the blondieſt.

bloudiest. And now, sithence they haue beene forced to breake their swords into sithes, their speares or welch-hookes into mattockes, to giue vent to the wrangling humour, they spend their time and state in prosecuting Law suites. And wee, Britans of t'other race, are growne all Camber, Camber: quite changed from the temper of our peaceable forefathers. That now, writtes walke for words: and but *sub pena*, we tread not downe one grasse of our neighbours. *Tempora, tempora.*

Church stories record, how vnder bloody persecutions, Bishops and other Christians merited the stile of the sons of peace: so vnanimously they *stroue for the faith once giuen to Saints, resisting against sinne to the shedding of their best blood.* After when vnder Constantine the Churches had rest round about, then fel in domestique Contentions, first about matter of faith: as in that pestilent heresie of Arrius. These calmed, about primacy, and præheminence, and such like trash: till at last purity of faith, and worship was well-nigh lost, in almost the whole Church. And we, who haue seene issues of such contentions, wanton, it should seeme, with outward peace, are madde vpon questions, wrangle about trifles, as about the heart and life of our faith.

Per viscera Iesu nostri obsecro, obtestor. p *Let vs follow the things that concerne peace, and wherewith wee may edifie one another.* That will neuer bee, till wee haue learned: p Rom. 14.19.

1 *To walke by* q *one Rule:* That which the Lord hath appointed, the onely Canon and measure of Faith. While *Thomas* with his Saint *Aristotle* and Saint *Denys* must vmpire it in Religion: Reason must bee iudge of Faith, in vaine we looke for ought but endlesse questions in the Church. ἐθῆ ἀρχαῖα κρατεῖτω. q Phil.3.16.

2 While we *are* r *so many Masters:* euery one will be a Master in Israel, to iudge whats order and decorum, maruell not if the Church bee filled with contention: Oh that *the meekenesse* of wisedome were in vs: s *Euerie man to thinke another better then himselfe.* r Iac.3.1. s Phil.2,3.

3 Saint

3 Saint *Hierom* would haue no man patient, *in cauſa laſa fidei*; yet is it *Pauls* Counſell and practiſe, in things indifferent to be indifferently minded; *to become all vnto all. Ambroſe* his moderation, what wiſe man but approues in external Rites, to fit himſelfe to that Church; God ſhall call or occaſion him to liue in. *Turpis eſt omnis pars, quæ vniuerſo non congruit ſuo.*

r 1 Cor. 9. 22.

As to ciuill contentions, we may then hope to haue them calmed; when men haue learn'd, 1 u *To vnder value their pence, to their peace.* 2 *To pacifie the* w *luſtes which warre in their members.* 3 To thinke it *their* x *glory to paſſe by an offence.* 4 To bee humble and lowly; ſith y *onely by pride* men make contentions. But why preſcribe wee? When *Paul* thought preſcripts ſo litle auaileable; And, inſteed of exhorting, prayes God himſelfe to interpoſe for preſeruation of peace.

u Prou. 17. 1.
w Iac. 4. 1.
x Prou. 19. 11.
y Pro. 13. 10.

The God of peace himſelfe giue you peace. Surely *its he that makes men to be of one minde in a houſe; Its the* z *Lord who, giues vnto his people the bleſſing of peace.*

z Pſal. 29. 11.

But why that αὐτὸς Emphaticall prefixed? It ſounds, mee thinkes, as if the Lord muſt bow the heauens and come downe, himſelfe in perſon interpoſe to ſettle vs in peace, Is our nature ſo abhorrent from peace? Or what is it? View man as nature ſends him out into the world, thou ſeeſt him naked, and, more then any creature, vnarmed; as if his maker meant him for ſome Picture of Peace. Yet behold him in his inwards ſo depraued ſince the fall, that Tigres, or wood Beares, are ſcarce ſo fierce as he: the firſt ſinnes vented by the ſonnes of *Adam*, were a *wrath, hatred, enuie, violence, &c.* ſinnes all oppoſite enemies to peace: the laſt that are mortified, ſeeme the ſame contentious humours; wherefore to all the Churches *Paul* writes vnto, are caueats frequenteſt, *againſt affections of that nature.*

a See Gen. 4. & 6.

Add vnto this, the diuels ſteering eſpecially towards the breach of peace; nothing ſo much aduantaging or aduancing his Kingdome, as the diſcords and diſſentions of Brethren: thus ſteales he Truth, Deuotion, Sanctitie, Charitie, and

and all out of the Church, while we are hotly contending about Goates wooll: perhaps that's Reason, *Paul* prayes Gods immediate manifesting himselfe in working our peace.

But vsually, the more difficult the more necessarie and excellent. Thence, perhaps, it is, *Paul* so enlargeth his petition to *all meanes and Times*: that other Reading by τόπου, is generally reiected. But *meanes*, you must thinke, hee meanes lawfull, and holy; for so else-where hee specifies, *it must bee peace with holinesse*, *Hebrewes* 12.14.

Allwayes by all meanes: Scarce any dutie is found in this sort enforced, as is the endeauour of peace. b διώκετε εἰρήνην, *follow after peace*, pursue it running from you, and that with all men. *Loue we life?* Said the Psalmist. c *Seeke peace and ensue it*. d *If it be possible*. (that showes it difficult) *as much as in you is, haue peace with all men*. And here, *allwayes by all meanes*: where I see enforcements so emphaticall, mee thinkes I apprehend some excellency or vsefulnesse extraordinary in the duty exhorted vnto; else, some more then ordinary abhorrence from it, from nature or ill customes at least, some speciall spight, in Satan, labouring to hinder vs in it: where *Paul* with e πάσῃ τηρήσει presseth care *to keepe Faith*, I apprehend, by his teaching, speciall vsefulnesse of it in the spirituall combate. When *Peter*, f *Christie*, with like Emphasis, I conceiue, excellency vsefulnesse of it in the whole life of a Christian; spightfullest insidiations of Satan, to robbe vs of it: like thinke I of the blessing of peace, and endeauours to preserue it for like enforcements.

b Heb. 12.14.
c Ps. 34. 12 14.
d Ro. 12.18.
e Ephes. 6.16.
f 1 Pet 4.8.

Vse 1. It wonders mee to see a duty so enforced, so generally sleighted: yet are we *not ignorant of Satans wiles*: while thus we vilifie and vnderprize such blessings, the Lord is prouoked to remoue them from vs. God grant we see not such issues. Are we *fated with the word? Wee may liue to see* g *a Famine of it*: weary of the sweet blessings of peace? We may, as our Neighbour Churches, taste the miseries of Warre. *Auertat omen Deus*. But let vs learne to set better

g Amos 8.5. 11.12.

ter price vpon bleſsings ſo precious. I cloſe with that of *Dauid*, paraphraſed by *Bernard*; h *Behold how good and pleaſant a thing it is; Brethren to dwell together in vnitie:* there are ſome things good, which are not pleaſant: ſome pleaſant, which are not good; ſome neither good, nor pleaſant. In this, meet goodneſſe and pleaſance more then ordinary. *Now the Lord of peace himſelfe giue vs peace alwayes by all meanes:* and of the maine materials of the Epiſtle, thus farre: follow the vſuall appertinences.

h Pſal. 133. 1.

1 The valediction, in this verſe. 2 The ſalutation in thoſe following.

1 *The valediction*, carried in termes vſuall with vs in our bidding farewell. *The Lord bee with you all*; as if all welfare ſtood in this, that the Lord is with vs: particulars are, 1 The bleſsing wiſhed them; *The Lord be with you.* 2 The extent of it in *Pauls* deſire; *with you all.*

De 1° The phraſe of ſpeech in Scripture denotes principally three things, 1 *Gods fauour*; and, what goes with it, his ſiding with vs, *Rom.* 1. 31. *If God be with vs, who can be againſt vs?* 2 His *Aſsiſtance. He went about doing good, &c.* for God was with him, *Act.* 10. 38 See alſo 1 *Chron.* 11. 9 3 *Protection:* they ſold *Ioſeph* into Ægypt; But God was with him, and deliuered him, *Act.* 7. 9, 10 *& Iac* 1. 29.

1 If Gods fauour be vnderſtood, the ἐυχὴ ſeemes Epitome of the high Prieſts bleſsing; *Numb.* 6. 25. ſounds much what like that of *Ioſeph* to his Brother *Beniamin. The Lord bee Gracious vnto thee my Sonne*, *Geneſis* 43. 29.

Seriouſly it hath bin inquired by men, you muſt thinke, abounding with leaſure; which is the greateſt bleſsing God euer beſtowed on man. Some, preferring Creation in that excellent forme, with thoſe eximious endowments, conferred on man in Innocency: Some, Redemption by the blood of Chriſt, whereby hee is aduanced to farre better and more firme eſtate; whereupon they bleſſe the fault, which occaſioned him ſuch a Redeemer. In theſe curioſities,

curioſities, If I might interpoſe, thus I ſhould reſolue; of all bleſsings, this is the prime; that God hath ſet his loue on man, conferred his grace and free fauour on him: from this iſſued Election, Creation, Redemption, or if any bleſſing ſpirituall may be thought more precious then theſe.

Conſequents of it are theſe. 1 None can be againſt vs, *Rom.* 8. 31. Thinke not, he meanes in their affection, to oppoſe, or worke our annoyance, but *to hurt vs*; as *Peter* explicates, *who is it that ſhall hurt or harme you? if you follow that which is good.* *i* 1 Pet. 3. 13.

2 It brings with it, friendſhip of all the friends of God, Saints, and holy Angels; that made *Eliſha* ſay to his man, *there are* k *more with vs, then thoſe* that are againſt vs; hoaſts of Angels, to fight our quarrels, to miniſter for the good of all them who ſhall bee heires of ſaluation, *Heb.* 1. 14. *k* 2 Reg. 6. 16.

3 In a word, hee lackes nothing, who hath God to bee his friend. *Salomon* had his ſtile *Iedidiah*; that is, beloued of the Lord, *for the Lord loued him*, 2 *Sam.* 12. 25. his fauour is, But aske and haue, 1. *King.* 3. 5. *Aske, what I ſhall giue thee.* *l*

There be many that ſay, who will ſhew vs any good? I ſay, and pray as *Dauid*. *Lord l lift vp the light of thy countenance vpon me*; giue me thy fauour, thou giueſt mee all: ſee *Pſal.* 63. 3. *l* Pſal. 4. 6.

2 Aſsiſtance, *Acts* 13. 38. that is, 1 either aiding or ſuccouring our infirmities: 2 elſe enabling to neceſſary performances. *It hath oppreſſed me, Lord ſuccour me*, *i.* relieue, ſupport, aid my infirmity: ſee *Rom.* 8. 26. In our preſſures by affliction, ſpecially neceſſary.

We know not what ſight of afflictions God reſerues vs for: But 1 we are yet in the fleſh, *Heb.* 13. 3. 2 haue ſeene Iudgment begun at the houſe of God, 1 *Pet.* 4. 17. The Cities plagued ouer which Gods name was called: and may we hope to eſcape? *Iere.* 25. 29. 3 our ſinnes are tipe for vengeance. 4 Second cauſes are pregnant, and ready to be deliuered. Bleſſed is the man, whom the Lord aſsiſts; whom he ſupports in the houre of temptation.

2 Elſe

2 Else, enabling to doe the duties of generall or particular calling, 2 *Tim.* 4. 17. *the Lord assisted, and enabled me.*

Necessitie appeares: 1 Naturally, and of our selues, we are impotent, 1 *Cor.* 2. 14, 2. *Cor.* 3. 5. 2 Opposition we finde from Satan, *Zech.* 3. 1. 3 Reluctation from our own flesh, *Rom.* 7. 21. 23. meanes qualifying to this fauour of God: 1 sensible acknowledgement of our own inabilities: 2 vsing meanes sanctified. *The Lord is nigh to all that call vpon him, Psal.* 145. 18.

3 *Protection*, as *Acts* 7. 9, 10. that afforded: either 1 by safeguarding vs from the touch or annoyance of euill; as when temptations violent are kept from vs, 1 *Cor.* 10. 13. or we take from them, *Apoc.* 3, 10. *Isai.* 57. 1, 2. *Reg.* 22. 10. 2 Or sustaining vs in the euils, 2. *Cor.* 12. 9. 3 Or by deliuering vs from their perill or pressure, 2 *Tim.* 4. 18. *Ier.* 45.

Necessitie iudge of: by 1 delicacy and tendernesse naturall: 2 fearefull fals of great Saints, in case of desertion, *Mat.* 27. 74. 3 perill of withdrawing, *Heb.* 10. 38.

Disposition requisite: precisest keeping Gods wayes; the promise of protection is to vs, in [m] *vijs*, not in *precipitijs.*

[m] Psal. 91. 11.

Suppose; when we either 1 run wilfully vpon our own perill, casting our selues into temptation: 2 *nor neglect* [n] *meanes lawfull*, for preuention or deliuerance. 3 Nor vse vnlawfull, to auoid danger. Then shall the Lord be with vs; so is the ἔυχὴ.

[n] Mat. 4. 5. 7.

2 The persons to whom he wisheth so well, All without difference. So *impartiall* is he, *should we be in our loue and wel-wishing affection to the people of God:* so is the charge, *Iam.* 2. 1. so teacheth vs *the wisedome that is from aboue, Iam.* 3. 17.

Distinguish ye twixt speciality of loue, and partiality. *Speciality of loue*, conceiue preferring one before another, in the measure of our loue and welwishing affection. Our Sauiour had his [o] fauourite: God himselfe his [p] friend: see *annotata ad*, 1 *Thes.* 5. 13.

[o] Ioh. 21. 20.
[p] Iac. 2. 23.

Parita-

Partialitie, here vnderstand, enclosing to some, with excluding others. *Loue should be to all Saints. Col.* 1.4. 1 The q meanest member is a member: 2 Vsefull in its kinde. 3 And this noticeth that we loue *Gods children*, r *quà tales*, when all that are such, are entertained into our loue.

q 1 Cor. 12. 15, 21.
r Mat. 10, 42.

Vse.

No wise man loues enclosure, of what should bee common. Nor God I dare say, such enclosure of loue.

The Greekish Christians at Hierusalem obserued, it seemes, some s slighting of their widowes in the dayly Ministration. Saint *Iames* in his time noted, thence grew to murmuring, *Act.* 6. 11. contempt of poore Saints, for pouerty sake, *Iam.* 2.

s Actes 6. 2.

Saint *Pauls* caueat noticeth t contempt of weaker Christians, amongst the strong: misdeemings vncharitable in weake ones towards the strong. Nor are we, in our times, free from the fault.

t Rom. 14. 3.

I say as *Iames*, *My brethren these things ought not so to be. All nations are now concorporate, Ephes.* 3. 6. *Poore, God hath chosen, to be rich in Faith*, heires with vs of the Kingdome which he hath promised: *left them amongst vs, as matter of our* * *Compassion* and liberality.

u Iam. 2. 5.

Weake there must bee, that stronger may afford them support. Stronger there shall be, for succour of the weake. In admirable wisedome *hath God tempered the body mysticall*, so as all the members may haue helpe mutuall, must needes haue vse one of another. Wherefore? but to knit vs together in the nearer bond of loue: See 1 *Cor.* 12. *tot.* Hee loues no Saint for sanctity sake, who loues not all: So is the valediction: the salutation remaines. For euen *Religion allowes ciuill curtesie*: nor are Apostles so precise but to keepe complement: thus you read it.

* Mark. 14. 7.

VERS. 17. 18.

The salutation of me Paul with mine owne hand, which is the token in euery Epistle, so I write.
The grace of our Lord Iesus Christ, be with you all, Amen.

IN it are three things: 1 The maine matter, or ἐυχὴ, *vers.* 18. 2 The forme or manner, *with mine owne hands.* 3 Specification of the end, or vse, or conueyance in that manner, *to be the signe of euery Epistle.*

The matter, or ἐυχὴ ye may obserue to be for substance the same, in all *Pauls* Epistles: specification of the forme, common to this with the first sent to *Corinth.* and that to *Colosse*, *Col.* 4. 18. peculiar to this is, the signification of the end he aimed at, in choosing that forme of subscribing: that is, to characterize his Epistles, that they might bee discerned from counterfeits, if any, by impudent fiction or forgery of false Teachers, should be fathered vpon him.

1 Cor. 16. 21.

Where, if the *quare* be, what, in the salutation, is intended, the signe, or character of distinction? thus you may conceiue. Not the ἐυχὴ, or matter alone: for 1 its not much different that *Peter* hath in his close, 1 *Peter* 5. 14. 2 and how easely had that bin imitated by false Apostles? Rather *Pauls* stile, or character, or, as wee tearme it, his hand, fashioning the ἐυχὴ in such figure of literall characters, as hardly, or not at all could be framed by counterfeits. It should seeme the learned Scribes of those times, were not so skilfull in that diuelliſh Art of forgery, as now are the baſest amongst our mechanicke Scriueners: whether learnd they it of the diuell? or the diuell of them?

But, audaciousnesse of Heretiques hath neuer beene lesse then impudence: what forehead, but frontlesse, durst haue attempted, fathering their fictions on Apostles yet suruiuing.

Vse. Strange, not to see like impudency at this day in the Sectaries of Antichrist. Out of like forge came the Recantation of Master *Beza*; fained to bewaile his opposition to Popery

Popery in his death; and to confesse himselfe therein to haue beene erroneous: while yet he liued to make answer to their slander. No lesse that of the thrice reuerend Bishop of *London*, whose soule is now with God; the rather, I dare say, for that he was knowne liuing, and dying to hate Popery with an vnfained, a perfect hatred. So more then knauiter impudent haue beene false Teachers in all Times.

Touching the εὐχή, or *fausta apprecatio*, yee may consult with Interpreters all, so many as haue gone thorough with Exposition of any Saint *Pauls* Epistles. For my part, I contradict not any: onely propound to the iudgement and inquiry of the learned; whether it bee Remission of sinnes, Iustification, the grace of Adoption, and Regeneration, which properly comes vnder this tearme? I deny not, but these are fauour of Gods purchased to vs by Christ. Yet what if wee may finde the Apostle himselfe enlarging the Exposition, and explaining his meaning?

Erre I? or did he meane the specification of that generall, or whole of the grace of Christ; by those particulars of the *Loue of God the Father, and communion of the holy spirit?* 2 *Cor.* 13.13. Tis no new thing in Scripture, by such copulatiues to explicate: And they are principals, and as I may tearme them, Spring-fauours purchased to the Church by the obedience of our blessed Sauiour. To him for that grace purchased to the Church, be all honour and glory in all Churches of the Saints for euer, and euer,

Amen.

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A BRIEFE EXPOSITION WITH NOTES, VPON THE SECOND EPISTLE TO THE THESSALONIANS.

By WILLIAM SCLATER Doctor of Diuinitie, and Minister of *Pitmister* in Summerset.

1 CORINTH. 10. 12.
Let him that thinkes he stands, take heede lest he fall.

The second Edition Corrected and Amended.

LONDON,
Printed by *Augustine Mathewes* for *Richard Thrale*, and are to be sold at the Crosse Keyes at *Pauls* gate.
1629.

EXPOSITION

TO THE RIGHT VVORSHIPFVLL IOHN POVVLET Esquire, my *very Honourable good Patron, and* to the truely Religious, and right *vertuous* ELIZABETH *his wife*, my much honoured Patroneſſe,

Grace and Peace bee Multiplied.

WOrthies, loe to you at laſt, Saint *Pauls* Antichriſt in ſuch lineaments as that *Apelles* his pencell, or coale rather was pleaſed to ſhadow him in. Luſtred I ſay not, vnuailed onely, and made more barefaced, to yeeld his vgly viſage to view of Gods people. How vexeth it to ſee *Iſrael* ſtill *halting twixt the two opinions?* After demoliſhing the Idoll ſo long fore done, a freſh *pleading for Baal?* Were it not he ſeemes in his conſumption, neere his aboliſhion, I ſhould ſuſpect ſome boding of his new erection. *Auertat omen Deus. How much better had it bene neuer to haue knowne, then knowing to turne backe from*

the holy Commandement? The latter end of such men, will proone worse then their beginning.

I promise and perswade my selfe better things of you, and such as accompany saluation: so hereditary seemes right Religion to your Honourable family; hauing continued therein, descents more then *Paul* mentions of *Timothy*. If to your establishment in the present trueth, and furtherance of Faith, in times so wauering, this poore paines may be auaile-some, I haue my desire: and shall thinke (through your fauourable acceptation) some small part of my great debt of thankefull obseruance, wherein I acknowledge my selfe to stand obliged to you, and yours, tolerably at least, discharged. *Faxit Deus.*

Withall you haue, such as this Scripture afforded, doctrinall conclusions many for information of iudgement: exhortations frequent, to excite languishing affections; comforts not a few, for support of the trembling conscience; rules to examine our Spirituall estate; characters of gracious vertues; directions for morall practise. In the close, perswasions to the loue and study of peace, more largely pressed, perhaps of purpose, to worke towards vnion *the diuisions of Ruben* occasioned *by great thoughts of heart. Sirs*, said Moses, *yet are brethren; why striue yee? de lana Caprina*, for the breath of the people, so long, so eagerly, till Religion bee neglected; Prayers interrupted; Charity violated; care of Countrey forsaken; Iniquitie growne impudent, so as to dare giue affront to Authoritie. Oh that our Sauiours aduise might preuaile to keepe our *salt within our selues*, so should we soone *haue*

peace

peace one with another.

For your part, worthy Sir, I haue neuer obſerued your temper auerſe, much leſſe abhorrent from tearmes of peace. Deſire only you ſhould aduance aboue the ordinary of peaceable or patient, to become *Pacificus*; a peace-maker in Iſrael. The worke were more then generous; truely Honourable; no leſſe then Princely. The ſtile ſuch haue, in our Sauiours language, is no leſſe then *Sonnes of God*; *Hoc agamus.* And the God of peace ſhall be with vs.

Now for the great kindneſſe wherewith you haue refreſhed my bowels, I muſt pray as beggers; the Lord reward it you. As *Paul* for *Oneſiphorus*, *the Lord grant you, and yours, to finde mercy with the Lord at that day.* I reſt.

Pitmiſter,
Nouember 4.
1626.

Your thankefull, and moſt

obſeruant Beneficiary,

WILLIAM SCLATER.

The occasion of the Epistle, together with the scope.

1 NOise of continued pressures, and persecutions of this Church for the Gospell, whereto hee desires to afford solace.

2 Reports also of false teachers crept in amongst them, labouring, on fairest pretenses, to insinuate errour about the time of Christs second comming: plausibly perhaps by mis-inference from that (Nos qui viuimus of the Apostle. 1 Thes. 4.17.) Against which he would make them cautionate.

3 Information of exorbitancy in some particulars of the Church, notwithstanding his for-monition against idlenesse and sleeping of Church discipline in that behalfe. This he excites; that he corrects.

Parts of the Epistle, besides those vsuall, inscription, salutation, valediction; you may thus number: First, Procœme insinuative Cap. 1. ad Vers. 9. Secondly, Consolation, inde ad finem. Thirdly, Redargution of error. First, In Iudgement, Cap. 2. Secondly, in Manners, Cap. 3. Other passages there are occasionally, yet aptly and seasonably interlaced.

AN EXPOSITION vpon the second Epistle to the THESSALONIANS.

2 THES. CAP. 1. VERS. 1,2,3,4.

Paul and Siluanus and Timotheus, vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ.

Grace vnto you and peace from God our Father, and the Lord Iesus Christ.

The Inscription and Salutation is without difference, the same with that in the former Epistle: See *Annotat: ibid.*

Wee are bound to thanke God alway for you, Brethren, as it is meet, because that your faith groweth exceedingly, and the charitie of euery one of you all towards each other aboundeth.

So that wee glory of you in the Churches of God, for your patience and faith in all your persecutions and tribulations that yee endure.

IN the remainder of this first Chapter are three things. First, Proœme, *vers.* 4,5. Secondly, Consolation, from *vers.* 5, to 11. Thirdly, Incidentally a Petition, *vers.* 11,12.

The Proœme is, as the former, Insinuatiue: tending to nourish them in perswasion of the Apostles affectionate loue towards them; testified by that in-

dubitate office and act of loue, *Thankſgiuing* to God for their gracious eſtate.

In which Gratulation is, firſt the Act: ſecondly, the Ground: thirdly, the Matter of it. *De Actu vide Annotata ad 1 Theſ. 1. 2. 3.*

The ground is *debitum*, a debt, wherein the Apoſtle and his aſſociates acknowledge themſelues obliged, to performe this office of thankſgiuing: Accruing 1. from their neere coniunction, ſo neere as chriſtian brotherhood could make them. 2. from Congruence of the Act; *wee ought*: 1 *Brethren*, 2 *as it is meet*.

In thankfulneſſe then there is debitum, by Apoſtles acknowledgement: herein will no Saint plead *libertatem a debito*, nor once dreame hee ſupererogates: holds it not vniuerſally for all offices of loue to God or man? heare our Sauiour: *when ye haue done all that is commanded, ſay, wee haue done but what we ought, Luk. 17. 10.* It ſounds to mee, *All that ye can*, to the vtmoſt extent of naturall or gracious abilities: fith *all that we can in loue to God*, we are commanded, *Mar. 12. 30.* Saint *Iohn* ſpeaking of the higheſt act of loue to man, vrgeth it as matter of debt; *wee ought to lay downe our liues for the Brethren, 1 Iohn 3. 16.*

Thus I thinke. *Intenſiſſima charitas cadit ſub præcepto*: the higheſt pitch wee can bend Charity vnto, falls vnder precept: whether wee loue him, *vt 1 bonus ſit nobis*, or 2. *quia benefecit*, or 3. *quia bonus in ſe*: which is the vtmoſt pretended aime of ſingle life, and wilfull pouertie, whole vacation to the contemplation of the glorious Deitie: or, 4. which Saint *Bernard* thinkes none in ſtate of this life can attaine, nor Martyrs themſelues compleatly, till the day of Reſurrection; to loue neither ſelues, nor aught that's ours, but *propter Deum*: or if any thing in loue may be thought a tranſcendent to this: the *modus ſine modo*, as *Bernard* calls it, *non gratuitus impenditur, ſed rependitur debitus*.

Congruence of equity, heare from the ſame Authour. a *Prior ipſe dilexit nos* b *tantus* & c *tantum*, & d *gratis* e *tantillos* & f *tales*.

Melanchthons

a 1 Iohn 4. 19.
b Iſai 5. 7. 15.
c Iohn 3. 16.
d Eph. 1. 6.
e Pſal. 8. 4.
f Rom. 5. 8. 10.

Melanchthons wonder ſleighted by the Cardinall, ſtill holds mee: that euer thought of ſupererogating ſhould enter the heart of man: that euer creature ſhould thinke, hee yeelds his whole debt to his Creatour: *Nedum* the vaſſall, bought with ſuch a price, *plus quàm debitum*, to ſuch a Redeemer. *Vſe* 1.

Tell me you bleſſed Spirits of iuſt men now made perfect in heauen, Euer thought you your beſt deuotions, your longeſt and moſt ſerious vacations to the contemplation of the God-head, or any thing thereto auailing, more then your commanded duty? Me thinks I ſee them all caſting their crownes downe to the ground before the throne, and ſaying: *Worthy art thou O Lord to receiue glory and honour, and power; for thou haſt created all things: and for thy pleaſure they are, and were created*, Apoc. 4. 11. confer Apoc. 5. 12.

There is δόσις ἀγαθὴ, and δόρημα τέλειον: though wee yeeld you your virginity, or pouerty, or blinde obedience, gifts of perfection, can you forget *they* [g] *deſcend from aboue?* vſe them to their beſt improuement, can you ſay of them, other then *Dauid* of his ſubſtance cõtributed to the Temple? [h] *of thine owne wee haue giuen thee:* as *Iſai.* [i] *thou Lord haſt wrought all our good workes in vs:* as *Auſtine, God crowning our good workes, crownes not our merits, but his owne gifts.* And can you thinke it a Counſell, no Precept, to vſe *our Talent*, though *of fiue*, to the *beſt behooſe of our maſter?* Mat. 25. 15, 27, 30.

[g] Iac. 1. 17.

[h] 1 Chro. 29. 14.

[i] Iſai 26. 12.

There is, no doubt, a latitude of commanded duty. But within that compaſſe fals, whatſoeuer our beſt abilities extend vnto, *in loue to our God.*

Suppoſe we therfore no precept particular, or peremptory for chaſtity in ſingle life; yet to thoſe that *haue the gift*, is not the precept giuen to chooſe it, vnder reaſon of that ſtate, that is moſt furtherſome to Gods ſeruice? And grant wilfull Pouerty no inioyned duty? *quis dixerit?* yet preparation of the minde to abdication of goods, when God calls for it, falls vnder precept. Can th'Acting be forborne, in caſe God calls for it? Is it not ſinfull, when it

wants his Call? Pride I ſee ſwelling in moſt Popiſh doctrines: in none more, then this: of workes ſupererogatorie exceeding duty: chalenging liberty from debt, and obligation to performance.

2 Yet how doth this worme of Pride inſinuate into our weake ſeruices, wee performe to God? In ſuch ſort, that for them we are ready, as proud *Iewes*, to expoſtulate with God, and aske, k *why he regards not?* quarrell, if he withhold his bleſſings: murmure, and little leſſe then churle at him, if in the leaſt ſort hee afflict vs; yet, ſaid th'Apoſtle, *who hath giuen him firſt?* and l *what haſt thou that thou haſt not receiued?* 1 *Cor.* 4. 7.

I like the παῤῥησία of faith; and allow to the beleeuer not conſcious of inſincerity, m Saint *Peters* ἐπερώτημα; I ſay as *Auſtine*, we may *exigere Dominum*: but its onely, *quatenus promittendo ſe fecit debitorem*: what thoughts of other obliging the Lord to vs, by any dignitie of our workes, ariſe, I cannot but impute to damnable pride. Oh conſider, 1. the n *many ſinnes* through ouerſight, or otherwiſe paſſing from vs: 2. the blemiſhes, no leſſe then o *menſtruous*, cleauing to our beſt performances. 3. The many *Nouerint vniuerſi*, thou ſtandſt bound in to thy God: thou wilt thinke it duetie, which Saint *Bernard* ſaith, *apud paucos inuenitur, Magna facere, & inutilem te reputare.*

Whence accrues the debt? from precept in this particular, Romaniſts themſelues confeſſing, but withall from Congruence, ſuch, as not *Paul* onely, but euery Chriſtian, moſt of all, Miniſters, muſt acknowledge moſt equall. We p *are Brethren*, partakers all of the ſame p *ſpirit of adoption* and Regeneration; linked all into q *one body*, *whereof Chriſt is the head*: from whom is deriued to vs our Sonſhip, our Coheire-ſhip both with Chriſt, and one with another.

Further congruence would you ſee? 1. View the glory accruing to God, in reſcuing ſoules out of power of Satan; which r 1. *Angels*, though not ſo nearely linked to vs, *ioy to behold.* 2. And, which more nearely concernes a Miniſter

k Iſai 58.3.

l Rom.11.35.

m 1 Pet.3.21.

n Iac.3.2.

o Iſai.64.6.

p Rom.8 15.
q Eph.1.22.

r Luk.15.10.

Minister; thereby, 1 *f God seales to him his sending:* 2 for this augments his glory, *Dan.* 12.3.

f 1 Cor. 9.2.

Use.

Monsters to mee they seeme, I say not, of men, but of Ministers, repining at the riches of Grace powred downe vpon their people, by their owne, or other mens Ministerie. Murmuring at nothing more, then the t *plentie of knowledge and abilitie of discerning, or fulnesse of fruits of righteousnesse* appearing in the people. u 1 *Is thine eye euill, because the Lord is good?* so good to thy people. 2 Knowest thou not, * *thou watchest for their soules, and so as one that must giue accounts?* 3 Neuer readest thou the bitter wailings, like to that of *Rachel* for her children, of x Prophets and Pastors ouer their obstinate people? not onely from compassion of their miserie, but for griefe of their owne fruitlesse Ministerie?

t Phil. 3.9, 10, 11.

u Mat. 20.15.

* Heb. 13.17.

x See Ier. 15. & 20. Isai. 49. Micah 7.1.

De nullo ita sentio Deum mihi propitium, as for this, that my ministerie hath no where bin barren: I neuer trauailed, but where I could say, through Gods great mercie; y *Lo me and the children which thou hast giuen mee.* For my part I say as *Moses*; z *would God all the Lords people were Prophets.* As *Paul*, that a *all who heare me, were as I, much more then I,* in Christianity. It should be my ioy, and crowne of reioycing.

y Isai 8.18.

z Num 11.29.

a Act. 26.29.

Because that your faith groweth exceedingly, &c. The matter of *Pauls* thanksgiuing; the encrease of their faith and loue, amplified, by the measures; faith *ouer-increaseth. Loue ouerfloweth.* 2. the issue, *Pauls boasting* thereof in the Churches. *ver.* 4.

In *Pauls* opinion *not beginnings of Grace onely, but euery encrease thereof, is of God*; else, why thankes he God for it? The beginner persits. *Phil.* 1.6. hence *Peter* stiles him, b *God of all Grace,* because giuer of all kinds, of all degrees of Grace: wherefore 'its added, *hee calls and perfects. The whole body encreaseth with the encrease of God,* that is, which God ministreth, *Col.* 2.19. See *Luk.* 17.5.

b 1 Pet. 5.10.

1 Whether onely by generall influence or concurrence as an vniuersall cause, or by new spirituall aide, Schoolemen make question.

2 Whether by radicating or making more firme Graces receiued, or not rather by adding to the graduall quantity, is a ſecond inquirie.

3 Whether without vs, or with vs, a third.

To the firſt, Speciall aide and excitement is requiſite to euery act of Grace receiued, *Phil.* 2. 13. much more to the acquiring of a new degree.

To the ſecond, Not onely by ſtrengthning our inner man; but by encreaſing degrees of Grace; as appeares both by greater feruour, and more delightſome exerciſe both of elicite and imperate Acts: As alſo by ability to encounter ſtronger oppoſites.

To the third, Not without vs, as his inſtruments: yet ſo with vs, as that both our endeauours are his ſole worke, and the bleſſing or good iſſue meerely from him, 1 *Cor.* 15. 10. *Pelagius* is long ſince dead, I would his hereſie but ſlept with him; he ſhall be imprudent who needleſly ſtirs vp memory of it.

Vſe. Minde wee our duety; thankfully to notice Gods fauour in euery leaſt addition to our meaſures of Grace firſt receiued. An admonition in no reſpect more neceſſarie, then in regard of our growth. Who, except wilfully blinded with Pride, aſcribes his firſt Conuerſion to his owne merits, or abilities, or endeauours? Conſcience minds him of his former walking, memorie of his ſecurity, ſenſe of diſability. If any where Pride or vnthankfulneſſe inſinuate, moſt, in thoſe increaſes of Grace wee haue felt ſince firſt Conuerſion.

He is a rare man, who herein aſcribes not ſomething to his owne endeauours.

Therefore the Lord pleaſeth to permit his children 1. to *decayes and declinations*, ſuch as oft breed iealouſies of gracious eſtate, and dreadfull feares of whole Apoſtaſie. 2. Often to *Pauſes and ſtanding* at ſtay, ſo great, ſo long, that hardly, or not at all they pereeiue their bettering in Grace, by meanes moſt potent. Wherefore all this? but either to chaſten, or to preuent our pride and vnthankefulneſſe. A wiſe man ſeeth the Plague, and hideth him-

d Apoc. 2. 4.

e Heb. 5. 12.

himselfe. Compare the carriage of *Pauls* gratulation here, with that in the former Epistle: Coolely me thinkes, in comparison, it there runs; *wee giue thankes to God:* Here, as if hee had had some Reuelation of their sincerity, *wee ought alwayes to giue thankes:* with life and vigour, mee seemes, it comes off. The reason, I thinke, is; that he saw something in them, that might forme his charity to more then halfe certainty: that is, if I mistake not, the encrease, the abundant encrease of their faith and charity.

Certainly its no small token of sincerity in Grace, that its seene to encrease, to encrease towards excesse. See *Rom.* 1. 17. *Psal.* 84. 7. *They goe from strength to strength, Iohn* 15. 2. are purged to bring forth *more fruit:* so doe they, *according to their moneths, Ezek.* 47, 12. *more, in their age, Psal,* 92. 14.

Let *Iesuites quaere* whether faith may be encreased *in peccatore:* For my part, I am halfe of the opinion, that no Castaway hath other faith then Diuels, meerely acquisite. Infusions I would faine haue peculiar to Gods chosen: Growth, more then to Dwarfes: I allow to no Reprobate in any Grace, that but lookes towards Saluation; except perhaps such as of those *Ephemeri Plinie* speakes of, whose birth and ἄκμη, and Gray-head saw neuer more then one Sunset. But, in faith and charity to grow towards excessiue, past question, is the prerogatiue of Gods chosen. Yea, euen they haue their *pawses, their declinations*; yet such as occasion their greater growth in Grace.

Vse. It shall behoue vs to examine our owne hearts, and to see, what progresse we haue made in sanctity since our first conuersion. Tis discomfortable *Paul* noteth in *Hebrewes,* yet would God it were not our state, to [c] *stick still in Principles:* more to be trembled at, that we haue, many, *left our first loue, Apoc.* 2. 4.

[c] Heb. 5. 12.

Wee may not be peremptory to condemne all of insincerity, whom these things befall: Howbeit, their state is discomfortable, and such as may breed their iust iealousie.

As many as desire to make calling and election sure, [f] *Let them grow in grace, and in the acknowledging of our*

[f] 2 Pet. 3. 18.

Lord and Sauiour Iesus Christ. 1. God for this end hath propounded vs different measures of glorious rewards, to be proportioned to our measures of grace. 2. Expects measures of obedience, answerable to our meanes. 3. And who knowes, what fight of afflictions he reserues vs for?

Faith ouer-increaseth, Loue ouerfloweth: πλεονάζει: the measure of their encrease; ouer, and abounding. Yet beware you thinke not they ouergrew their duty: *Virtutis non est nimium, nec bonitatis extremum.* As God hath ordered the state of his children in this life, no man shall euer reach to g heigth of perfection. In these graces of faith and charity, none shall euer be able to supererogate, Papists themselues confessing. I wonder, why rather in Chastity and Humility?

g Phil. 3. 12.

But thus vnderstand the Apostle, willing in this ἔνδειξις, to expresse somthing more then ordinary in their growth. Else, which I rather thinke, to intimate they had ouergrowne many their coætaneos in Grace, and were in comparison, ouerflowing. Compare 1 *Thes.* 1. 7, 8.

h Psal. 92. 13.

They h *grow all who are planted in Gods house, yet is not the growth of all equall.* The whole body encreaseth, but after the measure of euery part. *Eph.* 4. 18. The little finger growes not to the quantity of an arme, yet hath its proportionall encrease.

Reasons are 1. more or lesse frequent and holy vse of meanes, *Psal.* 92, 13, 14. *item* 84. 4, 7.

2 Disposition or fitnesse to receiue gracious impressions more or lesse, supposes humility, vse of gifts, obedience, thankfulnesse.

3 Chiefly the will of him that distributes, 1 *Cor.* 12, 11. *Eph.* 4. 7. and giues the encrease.

Vse. Beware how you passe censure of insincerity, or meere *Non-proficiencie* on them, whose proceedings are not answerable to your owne. Saint *Paul* durst not sentence *Hebrews* to be hypocrites, though they stuck still in Principles, Notwithstanding their long pawsing, *hee is perswaded of them* i *such things as accompany saluation.* I like neither *women* nor men, *who are* k *euer learning, and neuer*

i Heb. 6. 9.
k 2 Tim. 13. 7.

come

come to knowledge of necessarie truth: l Growth euer accompanies gracious endeuours; yet cannot but thinke charitably of meaneſt proficients. Thus thinke; if thy growth bē more, yet is not his none. Pride not thy ſelfe, but be more thankfull; and this know, *where God* m *commits more, he expects the more.*

l 1 Pet. 2. 2.

m Luk. 12. 48.

Your faith ouer-increaſeth, and your charity ouerfloweth. *These ſiſter graces*, theſe *fideles Comites* and *inſeparabiles ſorores*, as *Bernard* calls them, *grow, flouriſh, and fade together.* As *Hippocrates* his twins, they laugh and weepe, they grow and decay, liue and die together.

Mutually, though differently, they are nouriſhable each to other: faith to charity, hath the reſpect of a cauſe; the *apprehenſion and* n *aſſurance we haue of Gods loue to vs,* o *forceth*, after a ſort, *to loue of God and his children.* Charity to faith, as an euidence.

n 1 Iohn 4. 19.

o 2 Cor. 5. 14.

Would I perſwade my ſelfe to loue of Brethren? thus I diſcourſe; *When I was any* p *enemie, I was reconciled to God by the death of his Sonne.* q If God ſo loued me, ought not I to loue his Children?

p Rom. 5. 10.

q 1 Iohn 4. 11.

Would I ſtrengthen my faith, and perſwaſion of Gods loue to my ſoule? Thus I proceed. r *They that loue the brethren, are tranſlated from death to life.* My heart tels mee, I loue the Brethren. Thence I inferre the concluſion for faith to claſpe cloſer vnto: Therefore I am tranſlated from death to life.

r 1 Iohn 3. 14.

In *Chriſt Ieſus neither Circumciſion auaileth any thing, nor vncircumciſion,* s *but faith which worketh by loue.* None euer loued Gods childe *quâ talis*, into whoſe heart the ſenſe of Gods loue was not firſt ſhed, at leaſt inſtilled by the holy Ghoſt giuen vnto him: feeleſt thou thy loue to any of Gods children languiſh? know its diſcomfortable, I meane if Gods Image ſhining in him allure not affection: Helliſhly euill, if that be the reaſon of thy hatred or leſſe louing: yet wouldſt thou frame or halfe force thy heart to his loue? Thy faith, if any, will ſuggeſt, how God, the father of that ſinner or enemie, when *thou waſt an enemie, reconciled thee to himſelfe: how daily* t *his mercies are renewed,*

Vſe.

s Gal. 5. 6.

t Lam. 3. 23.

ed, notwithſtanding his [u] *daily prouocations* by thy ſinnes. 'Tis faithleſneſſe onely that makes vncharitable.

[u] Pſal. 7. 11.

Doth faith faint or wauer? Charity puts new life, addes vigour vnto it. Tell mee thou who doubteſt of Gods loue to thy ſoule, how feeleſt thou thy heart affected towards them that are Gods? findeſt thou thy ſelfe enamoured on the beauty of Gods Image, ſhining in his children? doth that draw thy affection? my ſoule for thine, thou art beloued of God. Its the weakneſſe of thine vnderſtanding, to beleeue the præmiſes, and doubt of the concluſion. The great God of heauen and earth, * *No man hath ſeene at any time:* his Image he repreſents to vs in his children, willing thereby to eleuate our affection to himſelfe: aſſuring vs, that he accepts *and eſteemes that loue of his portraiture, as loue of himſelfe.* O wee of little faith; why doubt wee of loue to our God, while wee loue thoſe that are Gods? or queſtion Gods loue to vs, whoſe hearts he hath framed to loue of his children?

* 1 Iohn 4. 12,

I doubt not, what euer Papiſts ſay, but where faith is, there is charity: nor Papiſts themſelues, but where charity truly ſo called is, there is faith. Its hard to ſay whether our lacke of faith be imputable to lacke of charity; or our want of loue, to defect of faith: yet to th'exerciſe of faith, and [x] *euidencing* of it, charity is much auaileable. Thus thou maiſt encreaſe it. 1. [y] *Loue brotherly fellowſhip. Ignotinulla Cupido:* nor is any ſuch loadſtone of affection, as ſociety of Gods children. 2. As [z] *euery man hath receiued the gift, ſo let him diſtribute:* hee ſhall ſo euidence, gaine loue of Brethren. 3. [a] *Giue not thy heart to euery word that men ſpeake:* and [b] *why ſeeſt thou the moates of thy Brother? Loue couers a multitude of ſinnes:* Leſſe amiable ſeemes Gods Image, by curious noticing their nævues and blemiſhes.

[x] Iac. 2. 18.
[y] 1 Pet. 2. 17.
[z] 1 Pet. 4. 10.
[a] Eccl. 7. 21.
[b] Mat. 7. 3.
[c] 1 Pet. 4. 8.

Before wee paſſe to th'iſſue and effect of their growth; th'amplification of their abundant charity calls for our notice. In it are two things: 1. Vniuerſalitie. 2. Reciprocation. *The charitie of euery one of you all towards each other.*

An

An vniuersality so drawne out into singulars, I finde not in any other the Churches to which *Paul* wrote. Styles they haue all of Churches, of men Sanctified, of Beleeuers, and Brethren, &c. Yet so, as by sequels of errors and faults reproued, we may easely collect the denomination giuen a *potiori parte:* And are forced to flie to *vniuersale Accommodum*, or other distinctions of realty and profession, with the like, in explication. Here onely is charity, the life of faith, character of Christianity, ascribed to all and euerie. Not one amongst them all, but charity abounded in him.

May we thinke of this, or any other particular Church visible on earth, its wholly free from hypocrites? Certainly where faith and charity concurre, there is sincerity. And if these fister Graces were thus abundant in all and euery of the Church at *Thessalonica*, doubtlesse there was not an hypocrite amongst them.

To the question thus. 1. *Non implicat:* though in *Agro*, that is, in *Mundo*, there are Tares and good Seed; though in *Area*, that is, *in Ecclesia visibili*, there be Chaffe and Wheat; yet a select parcell there may be, as a little *Horreum* of the Lord, wherein is none but wheat. An *Israel* God may haue on earth, consisting of none but *Nathaniels*, d *Israelites in deed, in whom is no guile. Non implicat.* But who can exemplifie? d Iohn 1. 48.

2. But what if wee say *Pauls* charity guided it selfe, onely by th'imperate, and exteriour acts of faith and charitie? Suppose Confession, and Beneficence. Certainly the gifts hee knew not, but by the fruits. And might not these be performed by Hypocrites? I know no outward Act of faith, or charity but an Hypocrite may performe; and iustly gaine from men Reputation of being faithfull. Prayer and Confession Acts of Faith, cannot Hypocrites performe? My meaning is; May not an Hypocrite forme a Prayer? volubly, yea passionately pronounce it? so as that to men, though of *Pauls* spirit, he may seeme to haue *his infirmity e helped by the Spirit of God.* May not an Hypocrite endure some fight of affliction for the faith? why e Rom. 8. 26.

may

may not ambition of being reputed faithfull to God, perſwade in the Church to ſuffer, as much as vaine glory did amongſt Heathens, in loue of their Countrie? And what proud Phariſee cannot giue an Almes? What wiſe Phariſee cannot conceale his pride? or make choiſe of honeſt, rather then prophane, to be his Beadeſmen? How wiſe is hypocriſie growne in our times? how cautionate to auoid the notice | notes of inſincerity? For my part, I know not any outward Act or office of pietie or charitie, but *Eſau* might haue performed, as much as *Iacob*; *Cain*, as *Abel*; *Simon Magus*, as *Simon Peter*.

I like *Pauls* charity, and will endeauour to imitate it; to thinke he hath faith, whom I ſee zealous for the word of faith; deſirous to drinke in, if but by th'eare, the f *ſincere milke of the Word*: To iudge him mercifull, who doth workes of mercie, feedes th'hungry, cloathes the naked, &c. ordinately, Chriſtianly charitable, who prefers in his choiſe, *to doe good to the* g *houſhold of faith*. All theſe ſhall be to me Iſraelites indeed, till God diſcouer their hypocriſie. Howbeit *God ſeeth not as man ſeeth*; *The Lord pondereth the hearts*.

f 1 Pet. 2. 2.

g Gal. 6. 10.

Vſe 2. Pride not thy ſelfe in the applauſe of men; they iudge as men, not as God: h *proue thine owne Worke*, out of what ground, in what manner, to what end thou performeſt it: *So ſhalt thou haue reioycing in thy ſelfe, and not in another*: i *praiſe, not of men, but of God*: *Opus operatum* conferres not grace in the Sacrament, nor euidenceth to thy ſoule grace to be in it. There is more in *modo*, then in *opere*: God loues Aduerbs, better then Adiectiues.

h Gal. 6. 4.

i Rom. 2. 29.

Yet be contented to erre in Charity: queſtion no mans faith, that is a Confeſſour; nor anies charitie, that is an Almoner: thou maiſt lawfully erre in charitable ouerweening; canſt not but ſinne, in cauſeleſſe miſdeeming.

Each to other. So ought Chriſtian charity to be reciprocall; interchangeably to paſſe from each to other. *He that hath friends,* k *muſt ſhew himſelfe friendly*. Saint *Paul* calls for an ἀντιμισθία.

k Pro. 18. 24.
l 2 Cor. 6. 13.

Vſe. Let no man ſo pride himſelfe in opinion of his meriting from

from men, as if hee were made to receiue all curteſies, bound to returne to none; there ſhould be *recurſus gratiarum.* Its lion-like, rather then louely, to haue

Omnia te aduerſum ſpectantia, nulla retrorſum.

Know. 1. Its ſome comfort to be beloued of Gods Children, but more a thouſand fold m *to loue them.* 2. *It is* n *more bleſſed to giue, then to receiue.* 3. The ſame Image of God thou maiſt ſee in other Saints, which ſhines in thy ſelfe. 4. The member is meane, none ſo meane, *of which thou maieſt ſay,* o *I haue no need of thee.*

m 1 Iohn 3. 14
n Act. 20.35.
o 1 Cor. 12.21

VERS. 4.

So that wee our ſelues glory in you in the Churches of God, for your patience and faith, in all your perſecutions and tribulations that yee endure.

TH'iſſue of effect of their gracious growth; that is, *Pauls* glorying or boaſting of thē: where is 1. th'Act, *we glory.* 2. Perſons agent with an Emphaſis here applied to the Act; *we our ſelues.* 3. Patient or receiuing, in prudence choſen to be Auditors; *the Churches of God.* 4. The Matter of boaſting, *their patience and faith in all their tribulations.*

Of the firſt, *We glory.* The terme ſometime ſignifies exulting ioy; ſometimes publiſhing praiſe with a kinde of vaunting, whether of our ſelues, or others; if of others, yet not without ſome reflection vpon our ſelues: ſo *Paul* glories in this people, holily prides himſelfe in them, as being his workmanſhip in Chriſt Ieſus.

Its a little Paradox, to ſay, there is a good pride; But me thinkes, I could *giue a Miniſter leaue to vaunt, to halfe pride himſelfe in the gratious endowments of his people, conferred by his Miniſterie.*

1. It ſeales to him his ſending, 1 *Cor.* 9. 2. 2 *Cor.* 3. 1. 2. 3. 2. ſhall be augmentation of his glory, *Dan.* 12. 3. All this is little. *They are his* p *workmanſhip in Chriſt Ieſus,* ſo farre as they are gracious. Angels honour is great, in that God chooſeth

p 1 Cor. 9. 1.

chooseth them to be instruments of good to his Church, *Heb.* 1. *vlt.* Ministers is more, in that they are selected as meanes to saue the soules of Gods people: *Gabriel, Michael* the *Archangel* haue not such honour, *to saue themselues, and those that heare them,* 1 *Tim.* 4. 16. to be συνεργοι θεου, [q] *Gods co-workers* to the saluation of his people. *Saniours of the Saints,* What men, what creatures were euer stiled, but Ministers of the Gospell? *Obad. ver.* 21.

q 1 Cor. 3. 9.

Vse. Churchmens pride and ambition is now the maine eyesore of prouder Laicks. They neuer learnt it of the Archpastour, and Bishop of our soules. Howbeit, wee read of *Pauls* holy ambition. *Rom.* 15. 10. here of his holy boasting. Be ambitious of winning soules: I blesse that ambition. Proud, if you can, of your peoples gracious endowments and demeanor: glory in the Lord of the soules you haue saued, God shall make you yet more glorious.

Of the second, *We our selues. Its something, at least a not-nothing to promerit the cõmendation of men eminent in Grace: most of Ministers renowned in the Church.*

1. Their Iudgement is most solid: they, if any, haue *the Spirit of discerning,* 1 *Cor.* 12. 9.

2. Are of all men farthest from flattery, [r] *knowing no man according to the flesh, nor daring to giue titles, Iob* 32. 22.

r 2 Cor. 5. 12.

The maine of a Christians aime in this kinde, is to procure the testimony and approbation of God, and his owne conscience: next to it, to promerit the commendation of Saints, specially of Saint Ministers.

Vse. Its neuer good to be prodigall of fame. 1. Its precious [a] aboue gold or Pearle. 2. The charge is to prouide things honest before God and [b] men: rather before good men, rathest amongst Ministers. 3. Its comfortable [c] to honour Saints. Not to be despised, that wee are [d] honoured of Saints, especially of Ministers, whose labours God hath blessed to behoofe of his people.

a Pro. 22. 1.
b Rom. 12. 17.
c Psal. 15. 4.
d 2 Cor. 8. 18.

Of the third. *In the Churches of God.* Of *that* choise of the Apostle these Reasons may be giuen. 1. They [f] onely see the beauty of Grace. To a carnall vnderstanding, how

f 1 Cor. 2. 14.

how seemes the simplicity of faith? fooliſhneſſe: to beleeue vpon bare teſtimony, without demonſtration, or probable argument? Meekeneſſe: ſuch as our Sauiour preſcribes, to [t] *turne the other cheeke*, more then ſheepiſhneſſe, to [u] *doe good for euill*; *to finde the enemie at aduantage*, [*] *and let him goe free*, how croſſe is it to carnall policie?

t Mat. 5. 39.
u Rom. 12. 20. 21.
* 1 Sam. 24. 20

2. Amongſt ſuch onely, may we expect good iſſues of ſuch commendation; to be led on by commended examples to imitation. I like *Pauls* zeale for his Nation, deſirous to worke in them [x] *emulation of Gentiles*. But thinke his hope of preuailing ſmall, till towards the end of the world, till the *fulneſſe of Gentiles be come in*: more praiſe his prudence in this choiſe, that he chooſeth to commend them to the Churches of God.

x Rom. 11. 14.

Vſe.

There is a kinde of talkatiue zeale and deuotion rife amongſt vs; whether it ſort with prudence iudge yee: diſcourſes there paſſe frequent in all companies of abſtruſeſt points in Theologie. Monitions are caſt away vpon ſwine, praiſes of gracious perſons, and practiſe, who is not prodigall of?

I like apologie for the faith; iuſtification of Chriſtian courſes, to any that ſhall aske vs a Reaſon of our hope; allow offering of better information to them that are willing to vnderſtand; of reproofe and correction, where is hope to reforme. Yet bewaile the iſſues of imprudence in this kinde, 1. Expoſing truth, and *Spirit of God to ſcoffe*, and [y] *blaſphemie* of Aliens. 2. Weaklings to wauering, thorough ſtrength of cauils and diſability in ſuch tatling Religions, to [z] *ſilence the ignorance of fooliſh men*, whoſe tongues they haue ſet on wheeles, to cauill and raile at our Chriſtian faith and holy practiſe.

y 1 Pet. 4. 14.
z 1 Pet. 2. 15.

Of the fourth. The matter of boaſting: *your patience and faith*; amplified by the maine oppoſites of both; multiplicity of tribulations and perſecutions which they endured.

Patience, vnderſtand contented endurance of painfull cuils. *Faith*, either generall beliefe of the promiſes: or perſwa-

perſwaſion of Gods loue, or confidence in his mercie.

Tribulations and perſecutions ſome thus diſtinguiſh. *Perſecutions* they conceiue, Troubles, which the body of the Church endured. *Tribulations*, the perſonall grieuances of particulars amongſt them.

a Mat. 5. 10. Thus rather I conceiue: Perſecutions, to bee a *troubles*, or afflictions *for Righteouſneſſe ſake*. Tribulations, any croſſes whatſoeuer, whether mediately or immediately inflicted of God; as chaſtiſements, trials, preuentions, &c. *Abſolons* inſurrection, *Shimei* his railing, were *Dauids* tribulations, not his perſecutions: that, iſſuing out of *Abſolons* ambition of the Kingdome; this, from *Shimei* his zeale for the houſe of *Saul*: other differences you may conceiue in meditation, guided by the Apoſtle, *Rom.* 8. 35.

The vertues commended, are their *Patience, and Faith*; *two of the moſt comfortable ſupporters vnder the Croſſe*: and no where more commendably exerciſed, then in multiplicitie of afflictions. b *In all this did not Iob ſin With his mouth, nor charge God fooliſhly*: the *encomium* of his patience. *Though he kill me,* c *yet I will truſt in him*: the practiſe of his Faith. d *I was dumbe and opened not my mouth, becauſe thou Lord didſt it*: The profeſſion of patience. *I will yet truſt to ſee the goodneſſe of the Lord in the land of the liuing*: the practiſe of vnconquerable Faith.

b Iob 1. 22.
c Iob 13. 15.
d Pſal. 39. 2.

Its commendable and comfortable, when Grace beares vp it ſelfe againſt oppoſition, that argues it ſubſtantiall and vigorous. *Doeſt thou yet continue in thine vprightneſſe?* the ſpeech in the vtterers intention ſeemingly of exprobration: the thing to mee ſeemes matter of admiration.

1. Its true, Afflictions are the matter, the *cauſa ſine qua non* of patience; wherefore they are ſaid *to e worke it*. Yet conſidering our eaſefull nature, tend they not to exaſperate againſt prouidence? weighing intention of inſtruments inflicting, are they *not bent f to ouerthrow it?* eſpecially when, as billowes in the Sea, they come one in the necke of another; what patience, except ſupernaturall, can beare vp vnder them?

e Rom. 5. 3.
f Iob 1. 11.

2 *Beliefe*

2. *Beliefe of promiſes,* how is it ſhaken by them? Sundry precious promiſes God hath giuen vs of comfort, ioy, and peace in beleeuing. f *Godlineſſe hath promiſe of this life and of that to come.* Yet oft, our portion of temporalties is of the ſcanteſt: peace, we rather deſire, then taſte of: God himſelfe *writes bitter things againſt vs.* I maruell not to ſee *Danids* faith falter: wonder rather, conſidering his tentation, that faith at laſt recouers it ſelfe, and holds faſt the Concluſion; *yet God is good to Iſrael, Pſal.*73.1.

Perſwaſion of Gods loue, how hardly retained? when we feele him, as *Dauid:* 1. *vexing vs with all his ſtormes:* 2. giuing little or no g *ſenſible comfort to ſupport.* 3. nor till h *after, fruit* of our croſſes. I can eaſely beleeue, our Sauiour had the Spirit of faith not by meaſure, who being in his ſenſe forſaken of God, yet by faith held the concluſion, *God was* i *his God,* gracious and louing vnto him.

Confidence in his mercie, who almoſt retaines in multiplicity of continued preſſures? mirror of faith, more then of patience *Iob* ſeemes to me, when, in his deepeſt miſery, he proteſts to hold faſt his confidence: *Though he kill mee, yet I will truſt in him:* that not without cauſe *Paul* glories in this people ſo patient, ſo faithfull in all their tribulations, and perſecutions.

I wiſh they may be our ſamples in our afflictions. Maruellous is the delicacie of our fleſh, through long continuance of eaſe: ready almoſt to blaſpheme God to his face, if he lay, I ſay not, *his hand,* but his little finger vpon vs. And in our practiſe, k contrary to that of the Apoſtle, *wee walke by ſight, not by faith*; ſcarce euer truſting the Lord without his pawne; beleeuing no more of his promiſe or loue, then our fleſhly ſenſe apprehends.

It ſhall be our wiſedome to fortifie theſe Graces in vs, that we may be able to ſtand faſt in the euill day: wee cannot be ignorant of the l common lot of Gods children, nor of the m condition of our glory. And though there may be diſparity in the meaſures, as God is pleaſed to reſpect our infirmity; yet is that of the Apoſtle vniuerſally true. n *All that will liue godly in Chriſt Ieſus, ſhall ſuffer perſecutions.*

f 1 Tim. 4. 10.

g Pſal. 77. 2.
h Heb. 12, 11.

i Mat. 27. 46.

Uſes 1.

k 2 Cor. 5. 7.

2

l Acts 14. 22.
m Rom. 8. 17.

n 2 Tim. 3. 12.